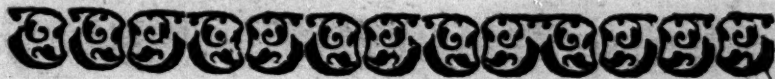


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UNIVERSITY

EDUCATION.



UNIVERSITY OF MICHIGAN

UNIVERSITY

EDUCATION

UNIVERSITY OF MICHIGAN

98d
University Education :

2

OR, AN
Explication and Amendment
OF THE
S T A T U T E

W H I C H,

Under a Penalty *Insufficient* and *Eluded*, prohibits
the Admission of Scholars going from One Society
to Another without the Leave of their respective
Governors, or of their Chancellor,

HUMBLY PROPOS'D

To the Chancellor, Masters, and Scholars of the
UNIVERSITY of OXFORD, as a Means *Necessary*
to the Good Education of YOUTH in the said
UNIVERSITY ;

ON OCCASION

Of the late Irregular Admission of *William Seaman*,
Commoner of *Hart-Hall*, into *Oriel College*.

By *R. NEWTON*, D. D. Principal of *Hart-Hall*. K

*Nolite Sinere per Vos Artes Liberales
Recidere ad paucos : facite, ut Vestra Auctoritas
Meae Auctoritati faulrix adjulrixque sit.
Si nunquam avarae Statui pretium Arti meae,
Et eum esse quæstum in animum induxi maxumum
Quam maxime Servire Vestris Commodis ?
Sinite impetrare Me, Qui in Tutelam meam
Studium suum, & se in Vostram commisit fidem,
Ne eum circumventum inique, iniqui irrideant.*

TER. HEC.

L O N D O N :

Printed for G. STRAHAN, at the *Golden-Ball*
over against the *Royal-Exchange*. 1726.

4





THE
PREFACE.



I is now above One and
Thirty Years since I first
became a Member of This
UNIVERSITY. I do not
pretend to any Other Merit towards
it, than to have always had a
Zeal for its Service. I am not
conscious to Myself to have shewn
This Zeal in a manner that can
justly give any Offence. Since I
have

P R E F A C E.

have had the Honour to Preside over a Small Part of it, I have bent my Thoughts and Studies entirely to the Improvement of the Scholars which have successively fallen under my Care ; believing, that, whatever Sobriety or Learning should at any time be found in Any Society, however inferior to Others in Number of Scholars, or Value of Endowment, the Advantage and Credit thereof would redound to the UNIVERSITY in general. And I have been so far from Fearing that, by any Activity in the discharge of my Duty to This Learned Body, I should incur their Displeasure, that I have not Doubted of their Protection. But, as I cannot boast of Skill that bears any Pro-
por-

P R E F A C E.

portion to my Industry, so neither can I say I have been so fortunate as to have met with Countenance equal to my Affection. For, whilst I have been aiming to supply the Defects of a very Imperfect Rule of Discipline in My Own Society, from the Experience I have had for many Years in the Education of Youth; and from the many Excellent Statutes in Other Societies of which I have been a Diligent Reader; I have unaccountably fallen under a Suspicion of reflecting upon Their Methods of Institution, under pretence of Rectifying my Own. The Scheme of Discipline I would Establish in Hart-Hall, hath for this Reason been Oppos'd, and, to Justify the Opposition, Misrepresented.

With

P R E F A C E.

With regard to This Scheme of Discipline, I will say nothing further at present, than, That the several Societies in the UNIVERSITY are govern'd by Laws peculiar to Themselves respectively; That My Society will differ from Them, just as They differ from One Another; That there is nothing in This Institution repugnant to any Statute of the UNIVERSITY; and, That I hope it will not hereafter be taken amiss of Me, if I endeavour to Support those Rules in it which are Particular; the Misrepresentations which have been given of them having made This Necessary, tho' in other respects, it be very Disagreeable to Me.

In

P R E F A C E.

In the mean time, the Design of the following Treatise is not to Defend my Own Statutes, but the Local Statutes of Societies in general. And This, by a Vindication of the Ancient Statute of the UNIVERSITY, concerning A Scholar's not Removing from One Society to Another, without his Governor's or the Chancellor's Leave. The Great Importance of which Statute will, I hope, appear to the Reader who shall give Himself the Trouble to peruse the following Account of its Introduction into the UNIVERSITY in 1489 ; and of the Amendments it receiv'd under the Chancellorship of Archbishop LAUD in 1634. In which short Account, by no means Intended

[b]

as

P R E F A C E.

as a History of the UNIVERSITY, but only to set forth the Necessity of the said Statute to the Good Education of Youth, if there be any Error, as I am sure it is not Voluntary, so, I trust, it will not be found Material with regard to the Present Argument.

The Penalty annex'd to This Statute, being Pecuniary, hath, in the Space of 236 Years, lost much of its Weight. It now falls upon the Delinquent with little Force. What Force it hath, is Evaded. Whilst it may be Evaded, there is no Security of the Independent Scholar's Obedience to the Laws of his Society. And, for Myself, I seem to have only this Choice left me, Whether

P R E F A C E.

ther I will Suspend the Use of the Statutes which the UNIVERSITY hath laid me under an Oath to Observe, or Evacuate this Ancient House of Learning by putting them in Execution.

In this Distress, I apply to the UNIVERSITY for a Further Explication and Amendment of this Statute, nothing being more Equal, than that, since I cannot be Releas'd from my Oath, I should be Enabled to do my Duty.

The Case I presume to lay before Them, will, I hope, be thought of that Moment, as to Justify My Uneasiness, and to Deserve their Attention. I lay it before Them in this Publick Manner, knowing, that the great Numbers concern'd to be

P R E F A C E.

appriz'd of it, either as Members of the Convocation, that They may provide a Remedy for the Evil complain'd of; or as Parents and Guardians, that They may be no longer Unacquainted with this great Law of Academical Education; or as Scholars of Societies, that They may evidently see their Obligation to submit to their Local Statutes, could not, otherwise, have been Inform'd of it with any Clearness or Certainty. And I have not done this Before, because the Time I should have employ'd in putting my Thoughts on this Subject in any tolerable Order, hath been consum'd in struggling with the Opposition given to the Incorporation of My Society; (which Opposition, notwithstanding the

P R E F A C E.

the Report of the Attorney-General in my Favour, hath been lately resum'd) and, because, if I had succeeded, the Rule of Discipline I should have establish'd in Hart-Hall, attended with such Revenues to every Member of the Society, as would have secur'd their Observance of it, might have prevented the Publishing this Treatise at all, which my many Grievances Unredress'd, and the Reluctance there will always be in Independent Scholars to any Proper Duties or Restraints, whilst the Evaded Statute shall be unexplain'd, do now Require.

*What I now adventure to send abroad into the World in such Sort, as the Multiplicity of Business, and the great Hurry of Thought I have
been*

P R E F A C E.

been in, would permit ; whether This relate to the History and Defence of this Particular Statute ; or, in general, to the Education of Youth, as it is truly Intended for the Service, so is it humbly Submitted to the Wisdom of the UNIVERSITY : and tho' it come from a Person of Little Note or Consequence, yet waiting upon them with so good a Meaning, and with Great Respect, if it fail to have Any Authority, it will yet, I hope, be receiv'd with Favour.

And tho' the Expostulations, I here use with my very Unkind Neighbours, have seem'd to Me Necessary, as well to remove any Suspicion that I have brought what I suffer upon Myself by some excep-

P R E F A C E.

ceptionable Conduct towards them, as to discourage, what little I might, any future Violations of so Important a Statute; yet have I no ill Will to them: and hope my Attachment to the Interests of Discipline hath not transported me to any Impropriety of Expression, whereby I may seem to have forgot Their Sacred Character, or My Own; or the Relation I bear to them as a Member of the same UNIVERSITY: of which I should esteem Myself Unworthy to be a Member, if I had ever done any thing that was Derogatory to its Honour; and of which I desire no longer to continue a Member, than I can be, in some measure, of Service to it.

If

P R E F A C E.

If I do not take the Right Way to this End, I shall be oblig'd to any One who shall, in a friendly manner, call Me back, and point out to Me That Better Path wherein I ought to go. In the mean time, as I have Enter'd into this with due Deliberation, with good Advice, with a clear Prospect of its Tendency to Piety, Learning, and Good Manners, so I shall think Myself Happy, if I may be permitted to proceed in it, without any further Interruption, either from Those who would Obstruct my Charity, or from Those who would Steal away my Scholars.

HART-HALL,
Nov. 8. 1725.



University Education, &c.

PART I.



IN ancient Times certain Learned Men resided in the City of OXFORD, and there taught those *Arts* and *Sciences*, which are call'd *Liberal*, to such as were dispos'd to learn them. The Reputation of Their Skill, and the Fine Situation of the Place, invited such a general Resort of Scholars to it from All Parts, that it soon obtain'd the Name of an UNIVERSITY.

B

It

It became of so great Use to the Publick, that Princes were induc'd to honour it with divers Grants of Privileges and Immunities; and private Men of Princely Minds repaid the Treasures of Learning they borrow'd from it in many Marks of Beneficence and Favour towards it. The Citizens, for the better Accommodation of the Students, from whose Residence amongst them they receiv'd great Benefit, let out such of their Houses, as they did not Themselves inhabit, to the *Teachers* of these *Arts*; who, again, let out the several Rooms thereof to their respective Scholars, as to Under-Tenants. Such Houses, from the Time they were apply'd to the Purposes of Liberal Education, were call'd *Halls*; and the several Governors of these Voluntary Societies, *Principals* of *Halls*. Long before any of these *Halls* were converted into *Colleges*, the UNIVERSITY, by Prescription, us'd a publick Seal, receiv'd Lands, was possess'd of Customs, and made Laws for the Government of its own Body as a Corporation. And, in the 13th Year of Q. *Eliz.* long after many of these *Halls* had been appropriated to the Uses of Learning, and endow'd, it was enacted by the Queen, Lords,

Lords, and Commons, “ That the Earl of
 “ *Leicester*, then Chancellor of the U N I -
 “ V E R S I T Y of O X F O R D, and his Suc-
 “ cessors for ever, and the Masters and Scho-
 “ lars for the time being, shall be Incorpo-
 “ rate, and have a perpetual Succession in
 “ Fact, Deed, and Name, by the Name of
 “ the Chancellor, Masters, and Scholars of
 “ the U N I V E R S I T Y of O X F O R D for
 “ evermore.

The UNIVERSITY, from the time She first became a Political Person, was consider'd as a *Mother*, adopting those for her *Children* who were desirous to listen to her Instructions, and willing to be Rul'd by her. These Enttring themselves Members of her Political Body, and stipulating for the Observance of her Laws, were said to be *Matriculated*, or made Sons of this Mother ; and were from thenceforth entitled to any Privileges, or Favours, which She had to bestow, and They, by their Dutifulness, should deserve. The several *Halls*, or Houses of Learning, which She permitted to receive her numerous Youth, were, as so many Nurseries, intrusted by Her to the Care of such Governors, as, by her

great Indulgence, should be Chosen by these Voluntary Societies Themselves ; to be Approv'd by Her for their Sobriety, Prudence, and Learning ; and upon whose Fidelity she could depend, when any of her *Children* should, by Them, be presented to Her, as worthy, for their Manners and Improvements, to receive Honour or Favour at her Hands. Which Nurseries also she frequently *Visited*, as any Complaints were made to her of Abuse of Power on the Side of the Preceptors, or of Contempt of Authority on the Scholar's Part ; reducing, as she might, with Equal Tenderneſs, Discretion, and Courage, the One to Moderation, and the Other to Obedience.

The Rules and Customs of the ſeveral *Halls*, were, at firſt, very *different*, as the reſpective *Principals* thereof *varied* in their Opinions of the Methods of Education. In tract of time, as the Number of *Halls* increas'd, and an unſeemly Contention for Scholars in the Governors thereof was noted, a good deal of Liberty, not to ſay Licence, was indulg'd to the young Students, leſt, otherwiſe, they ſhould be tempted to remove
from

from one House of Learning to another, as they should be inform'd there was *Looser* Discipline in This, than in That, to the lessening the Number of the *Tenants*, and, consequently, the *Rent* and *Subsistence*, of their former *Principal*.

The UNIVERSITY finding, by sad Experience, how much this would tend to the Corruption of the Youth of the Kingdom, instead of their Virtuous and Learned Education, was resolv'd to put Matters upon another Foot ; and, accordingly, gave *All* these Societies *One Rule*, a Body of Statutes call'd *Statuta Aularia* ; conceiving, that no Scholar, hereafter, would except against the Rules of his Particular *Hall*, which were now to be observ'd in every Other House of Education, nor be induc'd to Remove when he would find no Relief.

The Great Security of Submission to These Statutes, was a Law of the University empowering each Governor to Expel the refractory Scholar, and prohibiting any Other Governor to Receive him, when expell'd, under the Penalty of *Forty Shillings*.

The

The Remedy was not Equal to the Disease. For, in the first Place, of what moment was it to have every where the *same Rule*, if the Guardians of it, the *Principals* of *Halls* Themselves, were not, every where, Equally dispos'd to oblige their Scholars to Observe it? Exact Discipline and a Full *Hall* were still inconsistent: for, whilst some *Principals*, coveting Number, and affecting Popularity, were more remiss in the Execution of their Statutes, than Others, whose Attention was wholly upon the Confidence repos'd in Them by the UNIVERSITY; Scholars, having no Dependance upon One *Hall* more than upon Another, fled from the Places of *Strictness* to those of *Relaxation*. And again, what Security of Submission to the Laws of Societies was a *Power* in One *Principal* to Expel the refractory Scholar, and a *Penalty*, however great, upon Another, who should receive him *when* expell'd; if, at any time *before* Expulsion, and often to avoid it, he might depart from One House of Education at Pleasure, and be admitted into Another without Enquiry? It was in vain for One Governor determin'd to discharge his
Trust,

Trust, to expostulate, upon the foot of Honour, the Reception of these Scholars, with Another, who was resolv'd to regard his Interest. The Revolter would still be kindly receiv'd, and Refuge would invite Defection, and, unless there was an Universal Agreement between All Governors not to admit Deserters, a numerous, idle, insolent, and cowardly Troop would always be got together where they were sure they should be least upon Duty.

The Erecting and Endowing *Colleges*, for the Support of Students, was not an improper Cure for This Evil, with regard to the *Few Dependants* upon Those Foundations, who would not fail to submit to their *Founder's Statutes*, tho' much stricter than the *Aular Rules* of Discipline, rather than forfeit their Interests in their respective Societies; but with regard to all Others, who liv'd in the UNIVERSITY at their Own Expence, (whether in *Halls*, or, afterwards, in *Colleges*, when *Colleges* began to Admit Commoners) and had no such Dependance, the Case was the same After the Erecting Those Bodies as Before. And I would here observe,

serve, that the *Variety* of Laws in these Incorporated Societies (for they now again *Varied* according to their respective Founder's Pleasure) became, in process of time, when they admitted Commoners, a fresh Temptation to young Men already Enter'd of some House of Learning, to be fanciful in their Preference of One Society to Another, as the *Difference* of the Law, or the different *Manner* of putting it in Execution, happen'd to suit their Humour.

This *Protervity* in young Scholars, indulg'd by weak Parents easily abus'd by specious and false Representations, so confirm'd Some Governors in the *Neglect*, and discourag'd Others in the *Regular Execution* of their Statutes ; and withal, created such a bitter Enmity between Those, who were fortunate in the Character of Good-natur'd Men, for permitting their Scholars to do just what they pleas'd ; and Those, who labour'd under the Reproach of Severity for only endeavouring, by prescrib'd Methods, to secure their Sobriety and Improvement, the best-natur'd thing in the World ; that the UNIVERSITY found it absolutely necessary, for
the

the Restoration of its *Peace and Discipline*
to make *This Statute*, March 5, 1489.

(a) " It is Decreed, and Ordain'd by the
" Reverend Father the Bishop of *Lincoln*,
" Chancellor of this UNIVERSITY, with the
" Advice and Consent of the Venerable
" Congregation of Masters and *Principals*
" of *Halls*, That, for the future, no Scho-
" lar of the UNIVERSITY shall Transfer
" himself, of his own accord, from One
" *Hall* to Another, nor any *Principal* Ad-
" mit such Scholar coming from Another
Hall,

Preamble to the Statute.

— Et quia jam ab aliquot annis effluxis inobe-
dientia Scholarium erga suos Principales potissimam
causam dedisse videtur, quare *Ipsa Statuta Aularia*
non observantur; cum illi, non expectatâ poenâ Ex-
pulsionis, ad alias Aulas ubi favorabiliter receptan-
tur, se quâdam Spontaneâ *Protervitate* divertere con-
sueverunt, in dispendium Principalium Aularum
hujusmodi à quibus recedunt, super quo non est huc
usq; per Antiqua Statuta ullo modo provisum, id-
circo præfatis Antiquioribus Statutis Aularibus ad-
dendo,

(a) Decretum & Ordinatum est, per dictum Rev.
Patrem Lincoln' Episcopum, hujus Univ. Cancell. de
Advisamento & Consensu predict' [*scil. venerabilis*
cetûs Magistrorum ac Principalium Aularum] quod
de cetero neq; licebit alicui Scholari Universitatis, se
suâ sponte de Unâ Aulâ in Aliam transferre, neq;
alicui Principali talem recedentem de Unâ Aulâ in
C suam

“ *Hall*, into His Own, the *Principal* of the
 “ *Hall*, from whence he desires to Depart,
 “ not *Consenting* thereto ; unless the *Cause*
 “ of This his Recess from One *Hall*, and
 “ of his Going to Another, shall first have
 “ been approv’d by the Chancellor of the
 “ UNIVERSITY for the time being, (the
 “ *Principal* of the *Hall*, from whence the
 “ Scholar desires to go, being summon’d
 “ and heard.) And the *Principal* who shall
 “ have *Presum’d* to receive into his *Hall* a
 “ Scholar going away in this manner, be-
 “ fore the *Cause* shall have been approv’d,
 “ as aforesaid, shall incur the same Penalty
 “ that, by the Ancient Statute of the UNI-

suam admittere, Principali Aulæ à quâ discedere
 cupit, non consentiente, nisi Causa recessûs & tran-
 situs sui huiusmodi per Cancellarium Universit. qui
 pro tempore fuerit, (vocato & audito Prin. Aulæ
 à quâ discedere cupit,) fuerit primitus approbata.
 Principalis autem, qui recedentem huiusmodi an-
 te causam (ut premittitur) approbatam in suam
 Aulam receptare præsumpserit, eandem pœnam in-
 curret, quæ receptantibus, seu admittentibus expul-
 sum seu expulsos ab Aliâ Aulâ per Antiquum ejus-
 dem Universitatis Statutum infligitur, & hoc toties
 quoties is casus acciderit, firmiter observetur. XL s.

è Transcripto Statutorum in Universitatis Oxon. per Darrel
 in Biblio. Bodlei.

“ **UNIVERSITY**, is inflicted on the Receivers or
“ Admitters of a Scholar or Scholars Ex-
“ pell’d from Another *Hall*. And let this
“ be firmly observ’d as often as this Case
“ shall happen.

The End and Design of This Statute was,
to secure the *Scholar’s Obedience* to the
Laws of his Society, and consequently, his
Sobriety, and Diligence ; and, likewise, the
Governor’s Interest in the Scholar whom he
should take a conscientious Care of, and, con-
sequently, mutual Peace between Him, and
Other Governors ; and as a just Consequence
of Both, the *Advancement* of Learning,
the *Credit* of the **UNIVERSITY**, and the *Be-
nefit* of Mankind.

No longer now, might the Scholar’s *Hu-
mour*, or the Parent’s *Indulgence* elude the
Statutes of Societies, and defeat the Purposes
of Liberal Education. The Scholar was con-
sider’d as a Member of the **UNIVERSITY**,
which, agreeably to the End of its Institu-
tion, propos’d to Teach him *Arts* and *Sci-
ences* ; and to Honour him with *Degrees* suit-
able to his Attainments in useful Learning,

attended with a religious and sober Conversation : which *Degrees*, as they were the known Marks and Assurances of the Scholar's Diligence, Capacity, and Proficiency, would give him a Reputation in the World, and entitle him to many Advantages in the future part of his Life. It was not sufficient, that his Father would be *contented* with Ignorance and Intemperance instead of excellent Skill, and exemplary Virtue ; for he was not consider'd as One who was to live always in his Father's Family ; but as One who was to go abroad into the World, and to adorn some public Station which demanded Abilities equal to it ; and requir'd his going through a regular Course of Studies, and due Proof of his Sobriety, as proper Qualifications for it ; As One, for whom his Governor and Tutor were to pass their Word to the UNIVERSITY, that he was Fit for his *Degrees* ; and to the *Pastors* of the *Church*, that he Deserv'd *Holy Orders* ; As One, who would hereafter reflect Honour or Dishonour upon the Place of his Education, as he should behave himself well or ill, when he was gone from it. And Parents, now, had This only to Consider ;
whether

whether it were best for them, to send their Children to the UNIVERSITY, with a Resolution to subject them to the Rules of the Societies they should respectively become Members of, or, to keep them at *Home*.

This Statute, however, did not hinder, but that the Scholar might still Leave the Society, of which he first became a Member, at what *Time*, upon what *Motives*, in what *Manner* he Pleas'd. He was still as much at Liberty to go from the Society, as he was before to have come into it. He needed not to have come. He was under no Obligation to stay. His Father might Demand him. His Governor could not Detain him,

When he was gone from the Society he Dislik'd, He might Try to be Admitted into any Other he pretended to Like better ; but he could not *Obtrude* himself upon it. Societies were at Liberty to have refus'd him, *Before* This Statute was made ; *After* the making thereof, They were not at Liberty to *Receive* him, but in the Way prescrib'd by the Statute. He must, now, have his Governor's

vernor's Consent, or the Chancellor's, *after* the Chancellor should have heard his *Cause*, and approv'd of it. If the Father's *Concurrence* with the Son's Desire of Removing, might, without any *Other Cause*, Transfer the Scholar to another Society, then the Concurrence of Other Fathers might Transfer *All* the Scholars to another Society ; and if from *This*, then from *Any* Society ; then, not the Chancellor, Masters and Scholars, but *Fathers*, would Govern the UNIVERSITY ; then young Men, who could influence their Fathers, would *Themselves* govern the UNIVERSITY ; then Those who were to be Govern'd, would *Govern* ; then the UNIVERSITY would be in the same Confusion it was in *before* the making This Statute ; for, before the making This Statute, young Scholars, I conceive, went not from One Society to Another, without the Consent of their Fathers, who were to pay their New *Principal* his *Rent*, and their New *Tutor* his *Stipend*.

But, however effectual This Statute was to the Purpose Intended, with Those who *regarded* the Intention of it, yet, with Others, it was *defective* in some respects.

Since

Since many young Scholars, who had be-
hav'd themselves *Irregularly*, were found to
go away, of their own accord, from their
respective Societies, to Others, in order to
avoid Expulsion ; and, since This Statute
therefore laid the Receiver of such Scho-
lars under the same Penalty with the Recei-
ver of Scholars expell'd ; it is evident, This
Statute was made, in Aid of the Ancient
eluded Statute inflicting on the Receiver of
an Expell'd Scholar *Forty Shillings* ; and did
Intend, the *Irregular* Scholar should never re-
move from his First Society, any Other
Way, than by an Exemplary Exclusion ; that
Others might be Discourag'd from the Like
Behaviour for fear of the Like Punishment :
Saving, at the same time, to the *Regular*
Scholar a Liberty of removing to any other
Society, *with his Governor's Consent*, upon a
Cause sufficient to Justifie his Desire of it,
as a *Reward* of such his *Regularity*.

Now, tho' the Statute evidently intended
to allow no Remove from one Society to
another, but for the obtaining some *Bene-
fit* in *This*, which was not to be had in *That*,
It

It yet requir'd neither *The Necessary Consent* to be exprefs'd in *Writing under the former Governor's Hand*, which he might, afterwards, have been reproach'd with, if he had given it to an *Irregular Scholar* ; nor *any Character of Sobriety and Industry* in the Scholar removing, which should declare him *Worthy* of That Benefit, or entitle him to the *Necessary Consent* to Enjoy it. The Statute, it is confess'd, was a Security to the Governor, *from* whom the Scholar was desirous to remove, that he could not remove without such Governor's *Consent*. The Scholar could not, now, go away to *Avoid Expulsion*, as heretofore ; but might be kept to the Punishment of his ill. Behaviour, if he would not reform. But here was no Security to the Governor, *under* whom he desir'd to Enter, that such Governor was not applied to by an Irregular Scholar ; by which means, a *Principal's* Consent to remove, very often Transferr'd a Scholar to the Society of Another *Principal*, who could no longer be endur'd in his Own ; and whom, to avoid expelling him, he chose, in this silent manner, to get *rid of*, if not to *Prefer*.

Again,

Again, *This Statute* related only to *Halls*; the *Principals* of *Halls*, being, I suppose, at the time when it was made, The only Educators of the Youth of the UNIVERSITY, who had no Dependence on any *Foundation*. For, tho' there were then several *Colleges* endow'd; yet, I imagine, that their *Buildings* were not as yet sufficiently enlarg'd to receive *Commoners* within their Own Walls; and that, in the mean time, many *Fellows* of *Colleges* became *Principals* of *Halls*, and *Tutors*, without voiding their *Fellowships*; and that, afterwards, when *Colleges* were provided of proper Accommodations for more Scholars than their Own Members, they were glad to receive them upon their Own Site; and willing to hope that, tho' *The Statute* had forbidden any Scholar to remove from One *Hall* to Another *Hall*, without the *Consent* of his *Principal*, it had not forbidden him to Remove from any *Hall* to any *College* that had Room wherein to bestow him. Hence arose an Attempt to break thro' the *Intention* of the Statute, consistently with the *Letter* of it, in 1548, tho' without Success; hence *Colleges* began to have an Evil Eye to *Halls* in general, as in-

tercepting many Scholars which would, otherwise, have come to *Them* ; and hence, from a secret Wish that there *were No Halls*, They came to a final Resolution, in the 4th of Q. *Eliz.* that there *should be None*, except those which belong'd to *Themselves* ; and accordingly the UNIVERSITY forbade her Scholars to Lodge any more in *Townsmens Houses*. The *excepted Halls*, partly, I conceive, in pursuance of the Intention of *Those who had Ordain'd Them for the Advancement of Learning and Knowledge* ; and, partly, to preserve the *Benefactions* left to the UNIVERSITY *in Trust* for *Them* ; and, partly, to Secure a *Rent certain* from *Them* to *Those Colleges* to which they respectively belong'd, which, as far as I can learn, hath, from *that time* at least, been paid *without Variation* ; were allow'd to continue as *Distinct Houses of Learning*, as the *Colleges* *Themselves*. As *such* have *They* ever since been *Esteem'd* ; as *such* have *They* procur'd *Exhibitions* to their *Scholars*, and *Improvements* to their *Buildings* ; as *such* have they All been *Incorporated* into the UNIVERSITY by *Royal Charter* ; as *such* have several of *Them* been *Erected* into *Colleges* and *Endow'd*,

dow'd, (as other *Halls* had been before them) without the least Opposition; and it is the Wish of those who have been long acquainted with the Ways of This Place, and have at heart the Prosperity of it, that the *Rest of them* were speedily to be so Erected and Endow'd.

When, in the Year 1634, the *UNIVERSITY Statutes*, obscure, intricate, perplex'd, contradictory, defective, and without Method, came to be Revis'd, and Amended, and Digested under proper Titles by Archbishop *Laud*, their Chancellor; *This Statute* was *Reform'd*, and all the above-mention'd Defects *supply'd*. And *The Statute* now stands Thus.

(a) “ It is Ordain'd, That no Governor
 “ of a *College* or Hall, do Admit into his
 “ *College* or Hall, any Scholar going away of
 “ his own Accord from any Other *College* or
 “ Hall, who hath not obtain'd the Leave of
 “ the

(a) Statutum est quòd, non licebit alicui Collegij
 vel Aulæ Præfecto, quenquam Scholarem sponte suâ
 ab alio Collegio vel Aulâ, sine Veniâ Præfecti ejusdem
 sub Chirographo obtentâ, discedentem, aut aliâs bonâ
 D 2 Præ-

“ the Governor thereof *under his hand* ; or,
 “ otherwise, who having obtain’d the Leave
 “ of the Governor [*under his hand,*] hath
 “ yet not obtain’d, *under his hand, a Testi-*
 “ *monial of his Virtuous and Laudable Conver-*
 “ *sation* ; unless the *Cause* of his Removing
 “ (the Governor of the House from whence
 “ he desires to remove being Summon’d and
 “ Heard) shall first have been approv’d by
 “ the Chancellor of the UNIVERSITY for
 “ the time being, under the Penalty of
 “ *Forty Shillings*, for the Admission of eve-
 “ ry Person so Admitted, to be exacted of
 “ the Governor of the College or Hall [he is
 “ Admitted into.]

According to *This Statute*, Leave may be
Refus’d, 1. If the Scholar’s *Conversation* hath
 not been *Virtuous and Laudable*. 2. If He

Præfetti cum Veniâ recedentem, nullo tamen sub
 Chirographo ipsius obtento Testimonio de honestâ ac
 Laudabili suâ Conversatione, in Collegium vel Aulam
 suam admittere, nisi causa recessus & migratio-
 nis suæ per Cancellarium Universitatis qui pro
 tempore fuerit (vocato & audito Præfecto Domûs
 à quâ discedere cupit) primitus fuerit approbata, sub
 poenâ 40 s. pro admissione cujusq; Personæ sic ad-
 missæ, à Præfecto Collegii sive Aulæ exigendorum.
 Univ. Stat. Tit. 3. §. 3.

hath

hath not a *Reasonable Cause* of Removing. If then, the Governor justly except against the *Conversation*, the Scholar is not entitled to the Plea of a *Reasonable Cause* : And, if He thereby sustain any Loss, he must thank Himself ; for, if he had behav'd Himself better, it would have been better with him. If the Governor, having no Exception to the *Conversation*, Disapprove the *Cause*, the Scholar cannot be Admitted into *Another Society*, until the Chancellor shall have *Approv'd* the *Cause*, which the Governor had *Disapprov'd*. He must stay where he is, if he will continue a Member of the UNIVERSITY ; for, for ought that *appears* to the contrary, He is as well where he is.

A Governor is at Liberty, whether he will *Enquire* into the *Cause* or not, before he gives the *Desir'd Leave*, and the *Acceptable Character*. He may *Know* or *Presume* the *Cause* to be *Reasonable*, and not *Enquire* ; He may *Suspect* it to be *Unreasonable*, and *Enquire*.

When the Governor is satisfied about the *Cause*, *Leave alone*, tho' *express'd in Writing*,
without

without a *Good Character express'd also in Writing*, will not enable the Scholar to Remove. For, that his Governor is willing to part with him, or glad to be rid of him, is no Security to Another Society that He is *Worthy* to be Admitted into it. And a Governor Admitting a Scholar, upon *Simple Leave*, is as liable to the Penalty of the Statute, as if he had Admitted him upon *Simple Character*, or without *Either*, since the Statute requires *Both*. And, agreeably to this Interpretation of the Statute, the Scholar heretofore apply'd not for a *Discessit*, or *Leave to go*; But for a *Benè Discessit*, or *Leave to go with a good Character*.

Nor, indeed, is there any thing more evident, than that *Simple Leave* to remove cannot, with any Propriety, be either *Granted*, or *Accepted*.

Not *Granted*; lest Governors of Societies, who are the Guardians of the Statute, should defeat the Intention of it; the Statute manifestly intending, that *Leave to Remove* should be given only to the *Regular Scholar* for his *Benefit*. Now, if the *Irregular* may ever obtain

tain it, the *Irregular* will never despair of it, *Irregularity* will not be sufficiently discourag'd, and One great Motive to *Regularity* will be taken away.

Again, Governors of Societies engag'd in the same Employment, with the same View of Service to the Publick, in Alliance with each other for the Support of Discipline, and having frequent Occasion for the Advice, Assistance, and good Offices of one another in the Government of their respective Societies, ought always to act with the strictest *Honour* and *Friendship* towards each Other. A Governor, therefore, cannot *Innocently* attempt to Transfer a Scholar of *Ill Behaviour* from Himself to his Neighbour. Whilst he hath Hopes of reclaiming the *Irregular* Scholar, He ought *Himself* to bear with him. He is already in a Method of doing This. Some Courses have been found Ineffectual ; Others remain still to be Tried. When He despairs of his Scholar's Amendment, as he needs not any longer to *Endure* him, nor can safely *Continue* him, in his Own Society, so there is a Way of *Removing* him from *Himself*, without *Imposing* him upon his *Friend*. If

If my *Friend* shall tell me, that he will think this no *Imposition* upon him, and that he is willing to take my Scholar with all his Faults ; I must answer, that, then, my *Friend* is Imprudent ; that *He* hath not had the Experience of him which I have had ; that *He* doth not know him so well as I know him ; that *He* gives into Those Accounts of him which are abundantly too much in his Favour ; that *He* Mistrusts Me too much, whom he ought more to Confide in ; that I have better Opportunities of knowing what this Scholar's *Behaviour* is, than any Other Person ; and that he violates the Friendship there is between us, if he thinks I will deceive him. Indeed, this Scholar no more deserves to be Admitted into *Another* Society than to be Continued in *Mine*. And my *Friend* gives me reason to suspect he is Tempted by some Little *Emolument* that may accrue to the *Tutor*, or some ordinary *Perquisite* to the *Officers* of his House, to Covet an *Irregular* Member who will discredit, and infect his Society. I cannot, therefore, do my *Friend* an Injury, tho', mislead as he is, he should happen to think it would be no Injury to him.

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Himself in *Another House* indeed ; but, as, when he was a Member of *This House*, he Liv'd half his Time in *Another* ; so, now he is *Remov'd* to *Another*, He will Live *here* still as much as at *home* ; and will give me abundantly more Trouble now, than he either did, or possibly could do before, since he now finds he may do it with Impunity ; for his Present Governor is not here to take Notice of him, and his Former Governor hath nothing farther to do with him. He is *Departed*, indeed, but his *Ghost* still hovers about the Ground ; haunts the Place of his wonted Abode ; disturbs the several Apartments with unseasonable Visits, and strange Noises ; and scares all Those who never expected his Return to *This Region* any more.

As *Simple Leave* to remove ought not, therefore, to be *Granted* ; so neither, if it should at any time be *Granted*, ought it to be *Accepted* : for, if the One be Irregular, the Other is to Countenance what is Irregular.

If it be said, that, in *Simple Leave* Good Character is suppos'd to be *Included* ; I answer,
Why

Why might it not, then, as well have been *Express'd*? Some may reasonably doubt whether it be Included or no; forasmuch as, if a Governor can with a safe Conscience give his Scholar a *good Character*, I think, he cannot innocently refuse it, when it is Likely to be of Service to him. On the other hand, if *Simple Leave* should not Include so much in the Intention of the Governor who *Releases* the Scholar, whilst it is thought to do so by the Governor who *Admits* him; such Governor too easily taking that for granted, which was very much to be question'd, will not be esteem'd Elegant in the *Choice* of his Members, nor, indeed, so much as Cautious that he do not admit an *Irregular* Member; but will invite Abuses of his Credulity, and very often have an *Irregular* Member impos'd upon him for a *Regular*. But, in truth, *Simple Leave* is so far from being at any time suppos'd to Include *good Character*, that the Contrary is ever True. *Simple Leave* always supposes *good Character* excluded; and would not have been *Simple Leave* if it could have been otherwise with Truth: And, I hope, is never granted but with Design it should prove

ineffectual ; and that the Scholar, meeting with a Repulse, might return to his *former Society*, make his Peace with his *former Governor*, and *Behave* himself so well for the future, that, whenever he should have a just Occasion to *Remove*, he might obtain such *Instrument of Leave*, as *The Statute* Intends, and the strictest Governor would not scruple.

But, if *Simple Leave* be never Granted, but with Design it should prove *Ineffectual*, how comes it to have been ever Granted at all ; since this Design might have been better Secur'd without granting it ; and the Scholar have more certainly Stay'd where he was, than have Return'd when he was gone ? I answer, That he who believes it to be more *Convenient* in the general, and more *Agreeable* to the *Statute* of the UNIVERSITY, that *Simple Leave* be not ever Granted, hath yet been Tempted to Grant it, with Hopes of its proving *Ineffectual*, for *These Reasons*.

The *Irregular Scholar* is of Opinion, That Any Society will be glad to receive him. His Idle Companions have assur'd him of it. No Arguments, after this, will induce Another

ther Belief. He knows he shall add to their *Number*, and, he fancies, to their *Reputation*: as if *Idleness*, and *Intemperance* would not be an Over-balance to *Any Advantage* he could possibly bring along with him into Any Society. Now *Simple Leave* Granted by One Governor, and not Accepted by Another, would shew this conceited young Man to Himself. He would then see what was his intrinsic Worth. He would have an Opportunity to observe, that a Scholar of *ill Behaviour* was welcome to no-body. He would begin to have meaner and juster Thoughts of what, he flatter'd himself, was so valuable in his Person or Accomplishments. The Displeasure against his former Governor, who had *Releas'd* him, being in a good measure Transferr'd to the Governor who had refus'd to *Admit* him, might wholly wear off in time. If Other Governors were found to be as strict as his Own, he might have less Objection to his Own, submit to his Own, have as good an Opinion of his Own; and if sweet Sobriety and Diligence on the One Side, and proper Countenance and Encouragement on the Other, ensued, he might at length esteem, prefer, and love his Own.

This

This Reason chiefly regards the Scholar. There is Another, which in a particular manner, respects the Governor ; and that is, That so many Governors as should be found not to *Accept* of an *Instrument* of *Simple Leave* when tendred to them, would, by that very Act, be deem'd to signify, that they were *United* with Him in the Support of *This Statute* ; and that they were ready to *Share* amongst them, and, so, to *Lessen* to Each Other, the Reproach of Exercising Discipline in the UNIVERSITY. A very comfortable Thing to an honest Mind, in an Age, wherein the *Bad* are *Active*, and the *Good* are *Indolent*.

But to go on. A Governor giving Effect to *Simple Leave* which was design'd to be Fruitless, *Hurts* his own *Character*, by declaring, that even an *Irregular Scholar* is acceptable to him ; *Hurts* the *Interests* of *Virtue*, by Entitling the *Suspected* and *Attested Good* Conversation to the same Privileges ; *Hurts* the *Discipline* of the UNIVERSITY, by opening That Refuge to Disobedience which *This Statute* was made on purpose to preclude ;

clude ; *Hazards* the *Welfare* of his Own Society ; since the Scholar, tho' he hath chang'd his *House*, will have retain'd his *Manners* ; and the same *Manners*, which stain'd the *Reputation*, endanger'd the *Sobriety*, interrupted the *Studies*, and disturb'd the *Peace* of the Society which hath dismiss'd him, will not fail to do so of That which shall have receiv'd him. And such Governor may depend upon it, whenever a Scholar shall produce an *Instrument* of *Leave* without a Testimonial of his *Good Behaviour*, or without being able to assign a *sufficient Cause* for his desiring to *Remove*, his Preference of the *New Society* is built upon the Hopes that all These Things will be suffer'd in it, whatever he may *Pretend*, or however he may happen to find himself *Deceiv'd*. And to shew what *Honour* he hath, and how careful he will be of the *Credit* and *Interest* of his *Benefactors*, who have been so kind as to *Receive* him against all Those Motives to *Reject* him, I shall only add, That I never had a Member of My Society Admitted into Another House upon an *Instrument* of *simple Leave* in my Life, who was not seen here again the next Day, at an *Unseasonable Hour*,

Hour, and in an *Unstatutable Habit*, both against the *Rule* of the UNIVERSITY, and the *Care* to secure his Observance of that Rule in his *New Society*.

After the *Statute* of 1489, had been thus reform'd in 1634, One would have imagin'd, that nothing, hereafter, could have eluded the *Force*, or defeated the *Intention* of it. But, alas! how well contriv'd soever It may appear to have been, we shall find, that *Time*, and the *Perverse Wit* of Man, have conspir'd to evade even *This Statute*.

The *Penalty* is the same in Both Statutes, viz. *Forty Shillings*; with this Difference, that *Forty Shillings* in 1489, was of six times the Value of *Forty Shillings* in 1634; and, consequently, a *Penalty* in the same Proportion *Greater* in Those Days, than in These. The *Lesser Penalty* is Less regarded. This Mischief is what *Time* hath introduc'd. However, I believe, This *Lesser Penalty* might be of some Weight still with Many; if Those, who should make Themselves obnoxious to it, were sure it would be Levied out of their Own *Personal Estate*, and never, hereafter,
be

be *Repaid* them. But, it seems, the *Scholar*, who is so Modest as to Desire an *Irregular Admission*, is so Good also as to be at the Charge thereof; to Exempt his future Governor from the *Penalty* of his Unfaithfulness to the UNIVERSITY, and to subject him only to the *Shame* of it. So that now, if a Governor shall not be *Asham'd* to break *The Statute*, of which he is the Guardian, the UNIVERSITY hath no *Other Security* that any Regard will be had to it. In this manner an Attempt hath been lately made in *Oriel College* to Defeat it. A Single Instance succeeding will invite Imitation. Common Practice will take away *Shame*. And Discipline and Learning, in This Part of the World, will be just where they were a Thousand Years ago. And This Mischief is owing to the *Perverse Wit* of Men of a Liberal Education.

If it be here ask'd, Why the UNIVERSITY, if They had not thought This Penalty *sufficient* in 1634, (when They could not but be aware of the Alteration there had been in the Value of Money since 1489) did not *Increase* it? I answer, that This

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might

might not, then, be thought necessary, because the *Heads of Houses*, the Immediate Judges of the Reasons offer'd for removing from one House to Another, being, together with the *Chancellor* and *Proctors*, from that very Time, by a *Particular Statute* then made, United into an Amicable Body, at once *Impower'd* and *Oblig'd* to meet *Weekly*, in order to deliberate about whatever might concern the Honour and Interest of This famous Seat of Learning ; it could hardly be conceiv'd possible, that, in any future Age, any of the Heads of Houses Themselves should so utterly Disregard the *Conscience* of their Duty, the *Dignity* of their Station, the *Familiarity* of their Friendship, the *Peace* of the UNIVERSITY, and the *Reputation* of their respective Societies, as to be guilty of the Breach of *This Statute*, had there been *no* Penalty annex'd to it.

Having been thus particular, in endeavouring to make it evident, That, by the above-mention'd *Statute*, a Scholar going away from One House of Learning, cannot be Admitted into Another, until he shall
bring

bring along with him an *Instrument under the hand* of his Former Governor, *Testifying* such Scholar's *Conversation to have been Virtuous and Laudable* for the time past, and *Expressing* such Governor's *Leave* to such Scholar's Removing ; and also, that such Scholar is not well prepar'd to *Apply* for such *Instrument of Leave*, nor well *Entitled* to it, who is not furnish'd with such *Cause* of his desiring to remove, as either his Governor who may Demand it, or the Chancellor who must Demand it, shall approve ; I shall, in the next place, lay before the UNIVERSITY the *Following Case*, that they may Judge how conformable it is to the said Statute.

W^m. Seaman Commoner of *Hart-Hall*, applies, in *Act Term 1723*, to the *Principal* of the said *Hall* for a *Discessit*, or *Instrument of Leave* to go from the said *Hall* to Another House ; and, not obtaining it, strikes his Name out of the *Buttery-Book* with his Own Hand, and retires into the Country. Towards the End of *Michaelmas's Term* following, He returns to the UNIVERSITY,

and applies to the * Vice-Chancellor for a *Discessit*, which being refus'd, Mr. *Joseph Bowles*, Fellow of *Oriel-College*, in the Absence of His *Provost*, and *Dean*, (the Vice-Chancellor and Principal still dissenting,) admits him Commoner of the said *College*. And the *Provost* of *Oriel*, after the *Principal* of *Hart-Hall* had represented to him the Irregularity of This Procedure, and the Ill Consequences that would attend it, abides by what Mr. *Bowles* hath done.

The Few Observations I have to make upon This Case, are These.

1. That the *Penalty* assign'd to the Breach of This Statute is *incurr'd* by the Admission of This Scholar.

2. That the *incurr'd* Penalty is to be *exact-ed* of the *Governor Himself*, into whose *College* the Scholar was Admitted; and not of any Other Person, whether *Deputed* by Him, or acting *without Deputation* from him.

* The *Chancellor's* Jurisdiction is Local, and is Exercis'd, upon all Occasions not particularly excepted, by the *Vice-Chancellor* or his *Deputy*.

3. That

3. That the Penalty Exacted for This Irregular Admission is *Apply'd* to the Use of the UNIVERSITY, in order to make the UNIVERSITY Satisfaction for the Breach of Their Law ; and that, as yet, there is no Satisfaction made to the Governor of the Society from whence the Irregular Remove was made, for the Injury *He* sustains by the *Loss* of his Scholar ; the *Example* of a successful Escape from Discipline ; and the *Unsettledness* This may create in the Minds of Others before well fix'd, now desiring to remove.

4. That it is altogether as reasonable That the Scholar should be *Restor'd*, in order to make the Injur'd Governor Satisfaction, as that *Forty Shillings* should be paid to make the UNIVERSITY Satisfaction ; especially since the Payment of the *Forty Shillings* is a Concession that the Scholar was wrongly remov'd ; and that, if the Scholar be not *restor'd*, an Injury very capable of Redress will not meet with it.

5. That, tho' the Statute *mention* only the Penalty of *Forty Shillings*, and be *silent* as to the
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Restitution of the Scholar, yet it appears on Record to have been Usual to *restore* the Scholar; at least, There is *One Precedent* for the *Restoring* the Scholar, and there doth not appear to be One for the *Detaining* Him.

July 20. 1548. * Mr. *Man*, Principal of *White-Hall*, complain'd to the Vice-Chancellor of *John Bury*, Rector of *St. Mary College*, and *Thomas Ponsbury*, Fellow of *New-College*, for removing *Thomas Wyffe* from *White-Hall* to the said *St. Mary College*,

* Mag^r *Man* Principalis *Aul.*
Alb. Univ. Oxon. contra Mag^{um}
Joh. Burye Rectorem Coll. Beatae
Mariae Oxon. & Mag^{um} *Thomam*
Ponsbury Socium Collegij Novi Ox-
on.

20mo die Julij A. D. 1548.

Quo die comparuit personaliter Magister *Man* Principalis *Aulae Albae* in Universitate *Oxon.* & allegavit Mag^{um} *Thomam Ponsbury* sine Licentiâ dicti Mag^{ri} *Man* Principalis Antedicti & sine ullâ Causâ allegatâ Vice-cancellario dictæ Universitatis *Oxon.* transferre *Thomam Wyffe* Scholarem *Aulae Albae* prædict. in Collegium *Beatae Mariae* in præsentia dictorum Magistrorum *Bury* & *Ponsbury*. Proinde Dominus RESTITUIT eundem *Thomam Wyffe* Principali *Aulae Albae* prædict. & monuit Mr^{um} *Bury* Rectorem Collegii *Beatae Mariae* quod libere dimitteret eundem *Thomam Wyffe* sic per eum recept. Reg. GG. f. 29. b.

without

without the Principal's *Leave*, or any *Cause* alledg'd to the Vice-Chancellor. And what follow'd upon This Complaint? Why the Vice-Chancellor *Restor'd* the said *Thomas Wyffe* to the Principal of *White-Hall*, and Admonish'd *John Bury* Rector of *St. Mary College*, freely to Dismiss the said *Thomas Wyffe* so by Him receiv'd.

This Proceeding was so Just, so well Approv'd, and had so Good an Effect, that there doth not appear to be *Another Instance* of a Scholar Admitted into Another House without *Leave* from his former Governor, or from the Vice-Chancellor, till the Year 1723.

In *this Instance* the Principal of *Hart-Hall* complains of the Provost of *St. Mary College*, otherwise call'd *Oriel*, and of Mr. *Joseph Bowles*, Fellow of the said *College*, the Author of the Irregular Admission, for removing *William Seaman* from *Hart-Hall* to the said *Oriel-College*, without the said Principal's *Leave*, or any *Sufficient Cause* alledg'd to the Vice-Chancellor. And what Redress has the *Principal* of *Hart-Hall* upon This Complaint? Why, none at all. How so?

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Is not the *Principal* of *Hart-Hall* as much Injur'd as was the *Principal* of *White-Hall*? Is there not a *Statute* now in Being of the same Import with *That* of 1489; and having the *Penalty* of *Forty Shillings* annex'd to it, as *That* had? Is there any *More Reason* for Acquiescing in the Payment of the *Penalty*, without the Return of the Scholar, now, than there was then? Is there not a great deal *Less*, since the *Penalty* was then of six times the Value that it is of now? Is there any Difference between *no Cause* alleg'd, and a *Cause insufficient* and *disapproved* by the Proper Judges of it?

“ Well, but the *Statute* is purely *Penal*,
 “ and the *Penalty* is paid.” But the *Penalty* is not paid by the *Person* to whom the *Statute* is *Penal*; who, if He were to have paid it, would rather have *Restor'd* the Scholar, than have paid it. The *Statute* is *Penal*, in the Present Case, to the *Provost* of *Oriel*. Does the *Provost* of *Oriel* pay the *Forty Shillings*? No. Mr. *Bowles*, the *Person Admitting*, pays it. And does Mr. *Bowles*, indeed, pay the *Forty Shillings*? No. *William Seaman*, the *Person Admitted*, pays it
 So

So then ; if Governors of Societies shall, in defiance of This Statute, not Scruple to *Admit* Irregular young Men, who are willing to be at the Expence of *Forty Shillings*, in order to gratify their Resentment against Those, who shall have disoblig'd them so far, as to have kept them to their Duty ; or shall, after They have been Admitted by Others, without their Knowledge, *Detain* them when They come to know it ; farewell the only Security of Obedience to the *Local Statutes* of Every Society in the UNIVERSITY. The *Best Dispos'd* cannot be long Regular in *Any* Society. They will be overborn by the Rapidity of the Stream, and whirl'd into the incircling Eddy, and sunk promiscuously with every thing the most insignificant and contemptible. And so, farewell the Discipline of this famous UNIVERSITY. For, who, hereafter, shall attempt to restore it where it Languishes, or even to support it where it is in a Flourishing State ? If any one were willing to endure the *Obloquy* that attends the Exercise of Discipline, whilst the *Good Effects* of it were Visible ; whilst the Pleasure of succeeding in his Duty made an ample Amends for

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what he suffers from the Misrepresentations of an idle, and malevolent Party ; yet, who, hereafter, will have the Spirit to Exert any Authority, which he foresees will be Affronted and Eluded ? Or who, having Any Spirit, will submit to be a Governor without Authority, and such an Authority as shall be rever'd ? If there be *Impunity*, behold Idleness and Intemperance ! If *Punishment*, Insolence and Desertion ! “ Give
 “ Me the *Liberty* I demand, will be the
 “ Language in Every House of Education,
 “ or I will seek it elsewhere. Press Me
 “ with the Observance of your obsolete
 “ Rules, and I will soon find a Refuge in
 “ *Oriel College*. Mr. *Bowles* will Admit me
 “ *without Your Leave*, and the *Provost* will
 “ Approve of it.

But suffer me a little to Expostulate this Matter with Mr. *Bowles*, and to ask him, Why he would do so *Irregular*, and so *Unkind* a Thing ? He had *Himself* had his Education in *Hart-Hall*, under as good a *Tutor*, and as kind a *Friend*, as Man could have. He knew This *Friend* and *Tutor* to have greatly contributed to the Reputation of That
 House

House whilst a Member of it, and still to wish its Prosperity. He ow'd, besides, all good Offices to *the Society*, for the Assistance *They* gave him towards his being chosen a *Fellow* of *That College*, into which he Admitted *This Scholar*. Is it not hard for this poor Society to have receiv'd so desperate a Wound from One, who could not have given it, had *They* not, first, put him into that Situation !

But how came Mr. *Bowles*, in the Absence of the *Provost*, to think that *He* was the *Proper Person* to Admit this Young Man? Was he *Dean* of the House? No. The *Dean* was out of Town as well as the *Provost*. Was He *Deputed* by the *Dean* to act for him in this Case? No. The *Dean* is Himself a *Deputy*, and is not known in *That College* to *Depute*. Was He *Senior Fellow*, who, as such, might think it incumbent upon him to act as *Provost*, or *Dean*, in Matters that were clear of Doubt, and could not, without Inconvenience, be delay'd? No. There were *Other Fellows* in Town *His Seniors*; neither was This a Matter of *That Kind*. Was it because the Thing was very *Adven-*

turous, and no one else was *hardy* enough to do it but Himself? I am so happy, as to be acquainted with several of the *Fellows* of That House, and know them to be *Worthy* Men, and of the strictest Honour; and, do, indeed, from my very Heart, believe, there is not *One* of them would have done it on *Any* Consideration whatever. Which then shall I most admire, his *Prudence* or his *Gratitude*, in that he hath gone so far out of his way, to do a Thing at once the most *Irregular* in *Itself*, and the most *Displeasing* to his *Friends*?

But what could possibly *Induce* him to do a Thing so Extravagant, and so Unusual? a Thing which no One hath Attempted to do in near two Hundred Years; and which, being then Undone, almost as soon as it was Done, might have Discourag'd any One from Trying to do the *same* again, or, at least, from Hoping to have it succeed? Did he neither *Deliberate* with Himself, nor *Consult* with any body else about it? Or, after serious *Thought*, and due *Advice*, what was the *Motive* that prevail'd? Did he *Know* the young Man whom he Admitted? No.

Was

Was he *Acquainted* with his *Parents*, or any of his *Relations* who Desir'd it? No. Was he to have been the *Director* of his *Studies*? No. He had Full Employment of *Another Nature*; from which, if he could borrow Leisure to listen to this Scholar's Complaint, and to give him *Admission*, he had None to bestow on his *Education*. Had this *Commoner* any extraordinary *Talents* which Mr. *Bowles* lamented should be buried in *Hart-Hall*? His own *Merit* had not been overlook'd in That obscure House of Learning; and *That* of this Scholar might, in time, have shone in *Oriel College*, without a Removal so Violent, so Immature. Was *Wm. Seaman* such a *Sufferer* in *Hart-Hall* that Mr. *Bowles* was induc'd, in meer Compassion, to remove him? No; nor would the same *Tenderness*, which might have inclin'd him to *Relieve* the *Scholar*, have permitted him to *Grieve* the *Society*. Had the *Principal*, or any *Member* of his *Society*, ever given Mr. *Bowles* any such *Provocation* as might seem to justify his *Resentment* of it in this manner? Not the least in the World; nor could the *justest* *Resentment* have been thus express'd with *Innocence*. The UNIVERSITY

is

is his Mother ; and, if any of her *Sons* are at Variance, That is Affliction enough to *Her* ; *Sbs* must not be *Wounded* also in Their Quarrel. What then could possibly excite him to so extraordinary a Procedure ? I am utterly at a Loss to know. Here is an Effect that Astonishes. A *Proportionable* Cause is so far from being assign'd, that there does not so much as *Any* appear. A Matter of the *Greatest Importance* to Education hath been taken for a *Trifle* ; and That, which is *Death* to the UNIVERSITY, seems to have been *Sport* to Him.

But allowing it possible, that Mr. *Bowles* might prevail upon himself to do a thing so Irregular, on so conceal'd a Motive ; yet, how comes the *Provost* of *Oriel*, a grave, serious, learned Man, to think it Necessary or Proper to *Approve* of what was thus rashly and irregularly done, after a Complaint of it had been laid before him by the *Principal* of *Hart-Hall* ?

Is He not the *Governor* of the *College* ?
Is not the Admission of its Members the
Proper Office of the *Governor* ? If He
Depute

Depute Another to act for him, is not the Act still *Virtually* His? And doth not the *Statute*, whilst it demands the Penalty for This Irregular Admission from *Himself*, and not from his *Deputy*, so *Interpret* it? Is He not then aware it will be *Imputed* to him? If *Imputed*, is it *Worthy* of him? If *Unworthy*, can he think it *Proper* to make This Act, which is *Interpretatively* his Own already, as resulting from the *Use of his Authority*, still more his Own, as *receiving his Approbation*.

“Possibly he will say, that He doth not “*Approve* of it.” But, if this *Irregular Admission* hath been *Represented* to him; if he hath had Opportunity to *Enquire* into it, and to *Consider* of it; if he hath been *Apply’d* to by the Governor aggriev’d by it, to *Reverse* it; if it be a Thing of that Nature that it is *Capable* of being *Revers’d*; of that ill Consequence that it is *Proper* to be *Revers’d*; if the Like *hath*, heretofore, *been Revers’d*; if the Like doth not appear *not to have been Revers’d* heretofore; and Mr. *Provost* still acquiesce in it, and thereby ratify and confirm it, will he not be thought to *Approve* of it?

And

And can He approve of the Violation of a *Statute* made on purpose to preserve the *Peace* and *Discipline* of the UNIVERSITY, without appearing to be *Unconcern'd* whether the *Peace* and *Discipline* of the UNIVERSITY be preserv'd or no ? And if this would not become any *Private Member* of the UNIVERSITY, will it not much less become a *Governor* of a Society, an *Educator* of Youth, a *Guardian* of the Statute, and in *Alliance* with Other Governors to defend it ?

Be it so, that a Wise Governor will not be *forward* to *Discourage* a Good Officer meaning well, however sometimes mistaken and erring in Matters of small Consequence, by *Undoing Every Little* Irregular Action he may have misjudg'd of, or been surpris'd into ; but will rather be inclin'd to *overlook* or *favour* a Conduct not very much amiss ; and content himself with repairing the Injury, which any One may have thereby sustain'd, in some *private Way* ; and forthwith advise Caution for the future, lest he err in some more Momentous Point, and bring a Necessity upon his Governor,

vernor, either to *Defend* what is very wrong against his own Opinion ; or to *Give it up*, as not capable of being defended, to the Diminution of that Respect which is due to his *Substitute* vested, as he is, with His Authority ; yet cannot the Admission of a Scholar removing from Another House of his own accord, without a *sufficient Cause*, without any *Testimony* of his *Good Behaviour*, without his Governor's *Consent*, without the Chancellor's *Consent*, and after his Governor and the Chancellor had been apply'd to for their Consent, and refus'd it ; and This, in Defiance of a known Law requiring this Procedure in all *Removes* ; a Law, without which there is no Security of the Scholar's Obedience to the *Statutes* of his Society ; without which, I will be bold to say, the UNIVERSITY It self is not a proper Place for the Education of Youth ; be esteem'd a *Little Irregularity*, fit to be *overlook'd* or *favour'd* by a Governor, lest his *Deputy* should be *Discourag'd* : for, whether of the Two will He rather discourage, a *Deputy* his *Subject*, in the Breach of his Trust ; or a *Governor* his *Ally*, in the Execution of his Duty ?

If a *Deputy*, who ought always to have that Deference to the *Judgment*, and that Regard to the *Character* of his Superior, as not to do even a Thing that is *Doubtful* without Consulting Him ; will, yet, presume to do, in *His Name*, what he knows to be *Irregular*, and must Expose him ; will his Superior think it proper to reward This Contempt with an *Acquiescence* in such Irregular Act when complain'd of ? Or can he, indeed, therein *Acquiesce*, without creating a Suspicion that he *was* Consulted, and that the Thing was *agreeable* to his Judgment, and by him thought *worthy* of his Character, and was done not Virtually, but *Expressly* by his Authority ?

But, after all, what if this very Irregular Admission hath proceeded from One who is *not* His *Deputy* ; but who hath presum'd, by an Authority not Delegated, but *Usurp'd*, to act as His Deputy ; all whose Acts, under that Character, are, in themselves, Null and Void ? Will a Wise Governor give *Validity* to These Acts, Unauthoriz'd as they are, and which it would have been Unjust, and

and Disreputable for him to have Authoriz'd ? Will he *Lend* his Authority *ex post facto* to Any one whose unjustifiable Proceedings may stand in need of it ? Will not [this tempt Bold Men to *Usurpations* of Authority ? Can this become a Wise and Good Man *Intrusted* with Authority ? And therefore intrusted, that where there is a Mistake, he may rectify it ; where an Irregularity, reform it ; where a Grievance, redress it ; as well as that, where there is a proper Conduct, he may support it ? Is it *seemly*, that any *Member* of a Society should have such an *Ascendant* over his Governor, as that a Governor shall be Afraid to act agreeably to the Nature and Dignity of his Station, lest he should offend him ? Or can it possibly be *Safe*, or *Prudent* for a Governor to have, at any time, such a *Favourite* in his Society, as will be satisfied with no less a Service, than that a Governor should expose *Himself* to Protect *Him* in Actions neither *Warranted*, nor *Warrantable* ? Or can this, *Naturally*, have any Other Effect, than to raise a Jealousy, that equally Improper Services have, on the other hand, been Per-

form'd or Promis'd, as the Price of this Undue Countenance and Protection?

Will now so Wise and Good a Man, as Mr. *Provost* of *Oriel*, content himself to say, "That the Statute is *Penal*, and that the " *Penalty* is paid?" Will a *Good* Man rest in this, that the Statute *Demands* no more, and that, therefore, he *Needs* to do no more? If he *Can* do more; if it be agreeable to the *Intention* of the Statute that he *should* do more; if, in every respect whatsoever, it will be *Better* that he should, than that he should not, do more; methinks, as he is a *Good* Man, he must *Needs* do more. The *Letter* of the Law is one thing, the *Equity* of it another. He must of Necessity desire, that however defective the *Expression* of the Law may be, the *Intention* of it should not be fruitless. *Defect* in the *Terms* of the Law, however This may be a Refuge to One, who aims only to be *Safe*, never fails to be *supply'd* by Him, who loves to be *Obedient*.

" But the Law does not *Intend* he should
 " do more." Let us fairly enquire whether
 it

it does or no. The proper Interpreter of the Law, in 1548, seem'd to think it *Intended* more ; for he *Restor'd* the *Scholar*. “ But “ then he *Remitted* the *Penalty*.” That he *Restor'd* the *Scholar* appears, that he *Remitted* the *Penalty* does not so well appear. “ But this must be *Presum'd*.” Then let it also be *presum'd* He had discover'd, either that the *Penalty* was not *Sufficient* to secure Obedience to the Law ; or that the *Penalty* was *Eluded* then, as it is now ; or that the Governor, who was *Injur'd* by the Irregular Remove, could, otherwise, have *no Satisfaction* ; and that he, therefore, preferr'd the *Restitution* of the *Scholar* to the Payment of the *Penalty*, as more agreeable to the *Intention* of the Law : since, if This, hereafter, should become a Rule, the Violation of the Law would no more be attempted, because it would be attempted in vain. And if Good Mr. *Provost* would have done the same Thing from the same Considerations, I verily believe, there is not a serious Man in the whole UNIVERSITY, who would have *Accus'd* him of *Disregard* to the *Intention* of the Law.

The

The Law *Intends* Two Things. *First*, That the Disqualified Scholar should *not*, by any means, *be Admitted*. *This Intention* being known, there is no need of *any* Sanction to oblige a *Good* Man to regard it. He will be sure to do *This*, to the utmost of his Power, because it is his *Duty*. But He will not do *This* to the utmost of his Power, if He, having Cognizance of an Admission, which is contrary to *This Intention* of the Law, instead of making it *Void*, will make it *Valid*. Let not, then, good Mr. *Provost* content himself that the *Penalty* is paid; but let him *Restore* the *Scholar*. The *Restitution* of the *Scholar* is more agreeable to *This Intention* of the Law, (because it will ever be a greater Security of Obedience to it, which the Lawgiver must always be suppos'd principally to intend,) than even the *Payment* of the *Penalty* can be. For, if the *Gain*, in *Detaining* the *Scholar*, outweigh the *Loss* included in the *Penalty* for *Receiving* him; and no Other Consideration of Honour, or Conscience, or Propriety of Conduct, be put into this Scale; the Balance will evidently turn on the other Side. There will be no End of this *Traffick*. The *Scholar*
will

will always be *Detain'd* ; the *Penalty* will be always *Paid* ; *This Intention* of the Law will always be *Defeated*. And much more likely will this be, if the Matter be so contriv'd, that the *Breach* of the Law shall not be at all *Penal* to *Him*, to whom the *Detaining* of the *Scholar* shall be in any degree *Profitable*.

If *This Intention* of the Law be Disregarded, The *second Thing Intended*, is, That the Violation of it shall be Penal to the Governor of the Society, into which the Disqualified Scholar shall be Remov'd.

This the Law *Expresses*, and This, it is reasonable to believe, it *Intends*,

1. Because the Governor will always have it in his Power to Prevent the Scholar's Removal. For the Scholar cannot possibly be remov'd into His Society, but by Himself Admitting him ; or by Himself Allowing the Admission of him by Another. This Consideration makes an Irregular Admission justly Imputable to the Governor, and therefore to Him justly Penal.

2. Be-

2. Because, if the Irregular Admission be made Penal to the *Governor*, this will be a greater Security of Obedience to the Law in Two respects.

1. As a Governor will be more Inclined to *Disallow* That Irregular Admission, which, if Allow'd, will be Penal to *Himself*, than That, which will be Penal only to *Another*. And,

2. As a Governor will sustain a greater Loss of Reputation, if the Irregular Admission be Imputed to Him; which it will, if it be Penal to Him. For, if just Penalty will suppose the Sufferer to have been Guilty of an Irregular Act; if an Irregular Act will affect the Reputation of the Author of it, in proportion as such Act is really disreputable; if This Irregular Act will be abundantly more Disreputable to a Governor, considered as a Person of a greater Character, in a higher Station, and under more and greater Obligations to have forborn it, than it can be to any Other Man of His Society not in These Circumstances; if, hereby, a Governor will infallibly Lose a great deal more

more Reputation, than any Other Person of His Society can lose ; and the *Penalty*, when exacted of *Him*, will become, in this respect, a greater *Penalty* to *Him*, than the same, when exacted of *Another*, can be to *That Other* ; then will the *Penalty* of the Law, when exacted of the *Governor*, be still a greater *Security* of Obedience to the Law, than when exacted of *Another*, and consequently more agreeable to the *Intention* of the Lawgiver, whom we have observ'd, of necessity, to *Intend* Obedience. Nor, indeed, can a Lawgiver desire greater *Security* of Obedience to his Laws, than that it should chiefly concern the *Interest* and the *Reputation* of That Person to preserve them, who hath full *Power* to preserve them Inviolable.

Now, if a *Penalty* of *This Quantity* may be wholly declin'd by the *Governor*, upon whom the Law *Intended* it should have fallen *heavily* ; and light *gently* upon his *Deputy*, who, by reason of his Lower Station, is presum'd to have *less Reputation* to lose ; This will not be a *Penalty* of *That Quantity* which was *Intended*. And again, if This

His *suppos'd Deputy*, be not so much as his Deputy, but his *Deputy's Deputy*, or *no Deputy* at all, and have still a *Less Reputation*, this will be still a *Less Penalty*. And again, if it should happen, as hereafter it may, that This *No-Deputy* shall never have had any Reputation; or shall have Lost it; or shall be Ignorant of the Value of a Good Reputation; or shall not Value it; This Part of the Penalty, which consists in *Loss of Reputation*, will be none at all, or will not be Felt by him; and that Part only, which is *Pecuniary*, will remain. And then, once more; if This Person, however defective in *Character*, do yet so abound in *Ingenuity*, that he can easily shift off the *Pecuniary Penalty* from Himself, whilst he *seems* to pay it, to the Scholar, whom he admits, who *really* pays it; the Violation of the Law, which had once a very *Great Penalty* annex'd to it, will no longer be attended with *Any Penalty* at all; and a Law of the greatest Importance to Education will not in any wise be regarded, either as to what it *Expresses*, or what it *Intends*.

If it shall be reply'd, " That all This
 " may be very True ; but yet, that there
 " is no Help for it, as the Case stands ;
 " for that This Statute, however it doth
 " *Expressly* demand the Pecuniary Penal-
 " ty of the Governor, doth yet *Intend*
 " that the *Immediate Transgressor* shall pay
 " it ; that the Exactor of the Penalty, re-
 " ceiving the same from the Offender's
 " Hand, hath nothing to do to enquire,
 " Who hath Enabled him to pay it, or who
 " will, hereafter, Reimburse him what he
 " hath paid ; and, likewise, that the said
 " Statute doth not *Intend* the *Restitution* of
 " the *Scholar* ; forasmuch as it hath *Ex-*
 " *press'd* nothing concerning it ; and hath
 " *specified* the *Penalty* which shall attend
 " the Violation of the Statute, which need-
 " ed not to have been attended with *Any*
 " *Penalty*, if the Scholar were always to
 " have been *Restor'd* ; and that, however
 " a *Vice-Chancellor* may have so *Interpreted*
 " this Matter heretofore, yet, This doth
 " not Oblige any of his *Succeffors* so to *Inter-*
 " *pret* it ; nor, indeed, any Governor of a
 " Society to *Regard* such his Interpreta-
 " tion: "

“ tion : ” I then answer, If it will from hence follow, that, whenever *Any* of the *Governors* of Societies shall be *Aggriev'd* by Irregular Removes, there can be no *Redress* for them, without some *Explication* and *Amendment* of this Statute ; and if it will be very Unequal in It self, and most Unworthy of the UNIVERSITY to suffer, that *Any Governor* of a Society shall be *Capable* of being *Aggriev'd* without Remedy, when a Remedy may easily be provided ; I hope, it will appear, that the said Statute doth evidently need some *Explication* and *Amendment* ; and that a *Governor* *Aggriev'd*, as aforesaid, doth not impertinently Apply himself to the UNIVERSITY, who only can *Explain* and *Amend* it, that *They* would take this Matter into their Consideration. Or, shall it always be so Well with any *Scholar*, who hath found out a way to evade the Force of This Statute, that he may promise himself Success whenever he shall attempt it ; and so Ill with the *Governors* of Societies, that they shall, surely, become the Sport and Derision of their Own People, whenever They shall put their Local Statutes in Execution ?

But,

But, after all, Why might not the Principal of *Hart-Hall* have been allow'd to give his *Reasons* why he refus'd this Scholar a *Discessit*, before he had been settled in *Oriel College* ? and, if *These* had not been found *Satisfactory* to the *Provost*, Why might not the *Vice-Chancellor* have been Trusted to judge of them as the Statute directs : a fair, just, prudent, tender Man, who, Presiding over a Studious, Regular, and Learned Society, was an expert Judge of Discipline ; and who, from his natural Temper, could not possibly have done a Severe thing to Any Man living, without making Himself a greater Sufferer ?

Methinks, after I had liv'd so long in the UNIVERSITY, and, as I hope, without Reproach, and had employ'd so much Time and Pains in the Education of Youth ; and had been at so great Expence to Promote their Improvement in Learning and Virtue ; and had for so many Years continu'd, if not in intimate Friendship, yet in perfect Agreement with the *Provost* of *Oriel*, without having done any thing to forfeit his good
Opi-

Opinion of me ; it might reasonably have been expected, that I should, at least, have been entitled to so much Respect from him, that he would not have been so bias'd in favour of a *Scholar of Two Terms* standing, or of the *Person Admitting* him, as to conclude, *without bearing* what I had to say against his Reception and Settlement in *Oriel College*, that, without all manner of doubt, he was, at any rate, to be taken out of My Hands, into his Own Protection.

Does he think the Discipline of *Hart-Hall* so very strict, that it is Necessary to open a Place of Refuge from the Tyranny of it ? It certainly is not stricter than the *Local Statutes* have made it. Nor are the Statutes of Other Societies less strict than Those of *Hart-Hall*. These I am under a sacred Obligation to Observe Myself, and to See that All under my Care shall do so too. And if any Member of my Society, Present or Absent, thinks he can accuse me of One Instance of Partiality in the Execution of them, in the Fifteen Years I have had the Honour to be in this Station ; and that he obliges me in concealing it, I *Disclaim* his Favour.

Sure,

Sure, it will be thought, that I must, some way or other, have given the *Provost* of *Oriel* some great Uneasiness of Mind, that should make him delight to do a Thing so Unworthy of Himself, and so Unkind to Me.

But have I, indeed, given him any? Have I ever Admitted a Scholar coming from His Society *without His Leave*? No. I have not, for many Years, Admitted a Scholar coming from Another Society, even *With the Leave* of his Governor, tho' I have been much press'd to do it. Have I ever Diverted any one from Going to His Society, who was design'd to be sent thither? No. I never ask'd either Parent or Guardian, to send his Son or his Ward to *Hart-Hall* in my Life, nor ever Contriv'd that any body else should do it. I thought This was to be Injurious to Other Societies, if Those Marks of good Opinion were intended for them. I thought This was to Prefer my Own Society to Others, which is a thing I Abhor. I thought there was a Meanness in This below a Man that profess'd to Educate a Gentleman. And, as I have never been inclin'd
to

to do This, so, in one respect, I *Durst* not do it. The Success of the best Endeavours to Educate in so corrupt an Age, and under the dead Weight of ill Impressions made upon the Minds of young Men innocent and towardly by some malicious, refractory, dark Spirits, which, whilst This Statute may be evaded, will not fail to infest *Every Society* in the UNIVERSITY, is so Doubtful, that I had rather the Parent's Disappointments should be Imputed to his Own Choice, than My Advice. I have never us'd any Other Invitation than an honest Diligence in my Profession ; and That, I thank God, hath hitherto prov'd Sufficient ; but if, hereafter, it should not do so, there are Other Professions.

Methinks, so Neighbourly a Procedure in Me towards Others, might have entitl'd me to the like good Offices from my Neighbours. But have I indeed receiv'd the like good Offices from them? No, indeed I have not. Misrepresentations have gone abroad concerning the Strictness of our Rules. Great Numbers, who were bound for This Port, have been Intercepted, and carried
off

off to Another, and many of them just at their very Entrance into it. *False Colours* have been hung out. Favours have been Promis'd which were never bestow'd ; and Scholarships have been given to Those who were under a Statutable Incapacity to receive them. *Young Men* are scar'd, *Parents* manag'd, *Schoolmasters* are made welcome, and *Piracy* infests These Seas.

Since, then, I am not able to account for the Irregularity of Mr. *Bowles* in Admitting, or for the Unkindness of the *Provost* in Detaining This Scholar ; I proceed, in the next place, to Enquire, Why the *Scholar Himself* was Desirous to Remove ; that, from thence, if possible, it may appear, Why the One should be so forward to *Enter* him, and the Other so resolute to *Keep* him, without the Consent of his Former Governor, or of the Chancellor, which the *Statute* doth require.

Was his Tutor *Remiss* in His Duty towards him ? So far from it, that He took a *Double Care* of him : particularly in this respect, that, after a necessary Absence from

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his

his Tutor's *Class*, his Tutor read every Lecture to him by Himself, which he had miss'd, that he might redeem the Time he had lost.

Were the Other Tutors, as Officers of the House, *Unskilful*, or *Negligent* in Their respective Stations, or *Partial* in the Execution of the *Statutes*? I should not be Afraid to be charg'd upon these Articles; believing, it would appear, that their Learning, and Diligence, and Conscience of their Duty, and strict Fidelity to Me, did rather Offend.

I would not create Envy to Those whom I so tenderly affect, and to whom I wish so well; knowing assuredly, that the greatest Merit can never conquer Envy. But, I hope, I may with Modesty be allow'd to speak of them with Honour; for they are not the Product of my Own Soil, nor of My Cultivation. They were the Growth and Ornaments of Other *Colleges*, invited hither by Me, to take Part with Me in my daily Care, under such Encouragements as have been kindly accepted by them: Of whom, however, by reason of their present rela-

relation to me, I will say nothing more, than that, if I could have known where to have found Men of greater Parts and Abilities to have assisted me, in the Education of Youth, upon the foot of that Scheme of Discipline I would Establish in *Hart-Hall*, I would have Purchas'd them at any rate that my slender Fortune would have allow'd me to afford.

But still the Generality of the World, who do not know what Sort of *Leaders* Young Men put Themselves under, nor consider, that, from the Moment they come from School to the UNIVERSITY, they are told, " They are no longer Children, but " Men ; and that 'tis Childish to submit to " the Restraints they do not like ; since, " having no *Dependance* upon Any Society, " they may spend their Money where they " please ; and that their Governors are " *Themselves* to be kept in Awe, by the " fear of Losing their Scholars, if they " pretend to restrain them ; " may possibly imagine, that, surely, there must be some substantial Reason, tho' it doth not yet appear, for *Wm. Seaman's* Changing his Society ; and

that what prevail'd upon *Him* to leave *Hart-Hall*, (which, perhaps, he forbears to mention out of 'Tenderness to the House he was once an unhappy Member of, 'till, in Justification of Himself, he shall be oblig'd to declare it,) would, if it were known, Justify *Mr. Bowles* also in *Admitting* him into *Oriel College*, and *Mr. Provost* in *Keeping* him there.

For, say they, “ For a Young Man to
 “ leave his Society, especially, if it hath
 “ had the Reputation of Discipline, whether deservedly or not, is capable of being
 “ interpreted to his Disadvantage : since he
 “ may be thought to have been privately
 “ Expell'd ; or push'd away for Irregularities he does not own ; or, foreseeing that
 “ This would shortly be the Case, to have
 “ gone away to Avoid Expulsion : Or, if
 “ there was something which he really disliked in the Society ; yet the Ground of
 “ that Dislike may be suspected to be only
 “ Humour ; or Peevishness ; or Resentment ; or Ill Advice of idle Companions ; or Hopes of greater Liberty elsewhere ; or Ignorance of the Nature of
 “ Govern-

“ Government, and of the Reasonableness
“ of a Rule, and of a Behaviour agreeable
“ to it in All Societies ; and that, therefore,
“ not any *Ordinary Inconvenience*, which No
“ State of Life is free from, could have
“ been of Weight enough to induce *Wm.*
“ *Seaman* to hazard his Reputation, in re-
“ moving from a Society, in which he was,
“ of course, to have continued but a few
“ Years ; but, certainly, some *Uncommon*
“ *Grievance* that could no longer be En-
“ dur’d.

Now, therefore, must I be forc’d to tell a melancholy Story, which I have desir’d to forget, and to hide from Mankind, as much as possibly I could, for the sake of those poor Gentlemen who were seduc’d into a Rebellion in my Society, about Two Years ago ; and This, at so great a Distance from the Time of that Unhappy Accident, after the Thing is over, and every body in his Place, and upon his Duty ; Each Himself enjoying, and permitting every Other Scholar to enjoy, the utmost Tranquillity. This is, *Infandum renovare dolorem*. The Story, in short, is this,

One

One of my Tutors, whilst I was attending the Grievous Opposition given by *Exeter College* to the Incorporation of My *Hall*, had undertaken to be the Publick Lecturer, in my Absence, and in my Stead; and, for proper Reasons, had alter'd the Hour of the Lecture, as I My self have often done, from *Two* in the Afternoon till *Four*; and had given early Notice of it to Those who were concern'd. A certain *Leader*, who Assum'd to himself to be the Protector of the Commoners in their Privileges, that nothing of Hardship might be impos'd upon them by their Tutors, took the Liberty to expostulate with the Reader of the Lecture (tho' not himself subject to it,) about the Alteration of the Hour, in so unbecoming a Manner, and with such improper Insinuations, as could not but have very ill Effects upon the Society. Accordingly, Many of them enter'd into a Conspiracy not to submit to the Lecturer's Injunction, and the Rule of the House in that particular. They came not to Lecture; they were Impos'd. They refus'd to make their Impositions; they were put out of Commons. They broke

broke open Doors to come at the Provisions ; they were Sconc'd. They hiss'd the Tutors of the Society, and shew'd other Marks of Insolence and Contempt ; and went in a Body to offer 'Themselves to be Admitted into Another House, (not into *Oriel College*) ; They were rejected, return'd home, cool'd in a day or two, came to themselves, were asham'd and confounded at what they had been doing, begg'd Pardon in proper Epistles, made their Impositions, were receiv'd again into Favour, their pecuniary Penalties were remitted, the *Hall*, for the present, was Expos'd, but the *Discipline* of it, as I apprehended, most effectually Establish'd. And so, indeed, I had Reason to apprehend, 'till it receiv'd this Wound from Mr. *Bowles*, and from the *Provost* of *Oriel*, than which a greater hath not been given to Discipline in general, in the Memory of Man, nor, indeed, can possibly be given.

But where is *Wm. Seaman's* Grievance all this while ? “ Why, *Wm. Seaman* happen'd “ to be drawn into this Rebellion thro' the “ good Opinion he had of his *Leader*.” What then ?

then ? Where is His Grievance still, I ask ? For hitherto he is a Person *Aggrieving*, but not *Aggrieved*. “ The Penalty for Rebellion, by the *Statute*, is Expulsion.” What then ? Was *Wm. Seaman*, or any Other *mifled* Scholar concern’d in this Rebellion, Expell’d ? No. There was that Regard had to the Heat and Inconsideration of Youth, and that Tendernefs towards their Parents, who would have been infinitely afflicted, if, instead of their Children’s gaining a Reputation in the UNIVERSITY by their Improvements, an Indelible Mark of Infamy had been impress’d upon them by the Execution of the *Statute*, that nothing more was insisted upon than a Declamation. A *Declamation*, then, was *All* the Grievance, was it ? No. It seems there was an *ill Conduct* in the Lecturer that Displeas’d. Having found there was a Conspiracy, “ He “ *Threatned* to Impose those who should not “ attend the Lecture : whereas He ought to “ have *come* to them, and to have *Invited* “ them to attend it. ” For my part, I am not of *Wm. Seaman*’s Opinion. I justify the Conduct that is blam’d. The *Invitation* would have been a weak and an improper
Con-

Condescension ; and the *Threatning* became him, and was a kind Intimation, that, if they did not *Like* the Punishment that would ensue, they might take care to *Avoid* it. Well. Is this all ? This is all that I *know*, or have *heard*, or *believe*. It is, indeed, hardly Credible : but, if there be any thing more in this Affair, the Gentleman is as at liberty to tell his Own Story. He has no longer any Terror hung over him by Me. He is now receiv'd into Another Society.

However, I must consider still, that He is a Young Man, and is to make his Fortune in the World ; and therefore, what can truly be said in abatement of that Folly, which, otherwise, may affect his Reputation, I shall readily say of him.

The Young Man, of himself, is sober, studious, and well inclin'd ; came to the UNIVERSITY, with respect to his Morals, untainted and innocent ; and, so far as I have been able to observe, is of a Temper not leaning to any Vice. Nothing, I believe, on Earth, could have hurt him, but the too good Opinion he had been taught

to have of one of the most Indiscreet Men living, in whose Company, and under whose Disposal, it was his Misfortune to be sent, together with his younger Brother, to the UNIVERSITY. This Friend had, for some time, been a Misrepresenter of this Society ; towards which, since he thought fit to continue still a Member of it, he might have had, if not a stricter *Fidelity*, at least, a greater *Tenderness* : and very early impress'd upon these Youths the same *Disaffection* to the *Principal* and *Vice-Principal*, that he had contracted towards them Himself, upon Motives which should rather have entitl'd them to his *Esteem*.

I must here acquaint my Reader, that, since young Scholars of the UNIVERSITY are to take their First Degree in Arts, in *Four* Years time, and are then, of course, discharg'd from the particular Care of their respective Tutors, it is the Method in *Hart-Hall* to have *Four* Tutors, and for Each Tutor, in his turn, to take the Pupils of a whole Year together ; so that when any Tutor, at the end of his Year, hath compleated his Class, he takes no more Pupils
for

for Three Years following ; but He alone is Tutor to These, and to These only, 'till they take their Degree ; when his hands will be *again* at Liberty, and it will be his Turn to take *Another* Class.

Wm. Seaman's Friend knew This to be our Method ; and yet, either to gratify his Own Humour, or to breed some Mischief in the Society, attempted to break in upon it. He brought not his Young Men to the *Principal*, in order to have *His* Opinion under Whom they should be plac'd : for, however he might, for certain Reasons, be inclin'd they should have their Education in the Society, he was not willing the Governor of it should have any Direction in that Affair ; nor yet did he carry them to the *Vice-Principal*, whose Turn it was to take the Pupils of that Year : for, having a notable Disaffection to *Him*, he was desirous the *Vice-Principal* should be sensible of it ; but endeavour'd to obtrude them upon the Tutor, who took the Pupils of the Last Year ; whom he pretended to affect better, whose Class was already compleat, and into which there could be no Admittance, ac-

cording to Our Rule. There was an Accident which favour'd his Design in part. It was This. The *Dislik'd Tutor* had, for a very particular Reason, borrow'd a Pupil the Year before of the *Tutor Approv'd*, (a thing never more to be repeated,) and was now willing to discharge That Debt, by permitting *One* of These Gentlemen to fall under *His* Care, if that *Tutor* would accept of him in Payment; and, accordingly, the *Elder Seaman* was Enter'd under that Tutor, and the Younger under Mr. *Fletcher of Queen's College*. A College, indeed, and a Tutor, both of Reputation: but, by this means, the Two Brothers carrying their respective Troops of New Acquaintance to Each Other in their reciprocal Visits, (a thing very improper, had they been *All* regular Men of *Both* Societies, as, in truth, they were not of *Either*,) This Young Man drank deeper of that Disaffection which he had so largely imbib'd before, and very easily became a Prey to Two or Three Malignants in the Society, who headed the Late Faction; as did also some Others, at that time, as sober, and as studious Young Men as any in the Kingdom, who
are

are since return'd to me with a true Sense of their Error, and Concern for it, and I to them with an Entire Forgiveness and Affection.

Had this poor Youth been so Fortunate as to have had no Other Friend in the World, besides his Parents and his Governors, he could not possibly have Miscarried ; or had This his Pretended Friend, after he had enter'd him in This Society, tho' with Prejudice to the Governors of it, never seen him more, he might have yet been happily Educated in *Hart-Hall* ; for, I'm confident, his Own Experience, and his Tutor's Instructions, would soon have set all that Matter right. But this most imprudent Friend returning, the next Term, to compleat his Master's Degree ; and having a great mind, now he was about to leave the UNIVERSITY, to have a parting Stroke with the Principal ; and, in that last Conversation, behaving himself in so rude and indecent a manner, that the Principal was forc'd to turn him out of his Room ; involves this Young Man in his Own Resentments ; sends him in, the next Moment, to
desire

desire a *Discessit* ; and, upon refusal, advises him to strike his Name out of the Book with his Own Hand, and to go along with him into the Country. All which rash Directions *W^m. Seaman* implicitly obeys, and hath, afterwards, this Friend's Assistance to get into *Oriel College*, by a Promise of reimbursing the Penalty which should be incurr'd for Admitting him against the *Statute* : Where, notwithstanding his Reception, he is capable of being View'd in the same Light with a Scholar Expell'd his former Society, if the Intention of the Present Statute of the UNIVERSITY may be gather'd from the Old One, from whence it was taken, asserting, “ that the Receivers
 “ of such Scholars as Leave their Societies
 “ without the *Consent* of their Principals,
 “ or before the *Cause* of their removing
 “ shall have been approv'd by the Chancellor, shall incur the same Penalty with the
 “ Receivers of Scholars Expell'd. ”

This being the Case with *W^m. Seaman*, I think there are great Allowances to be made in excuse of his Misconduct. Nothing is more natural than for Unexperienc'd

Youth to form great Ideas of very Worthless Men, and to think themselves safe under their Influence and Direction ; and, provided there appear a proper Behaviour in them, when they come to be undeceiv'd, and to find they have been misled, they ought, surely, to be look'd upon with an Eye of Favour, and, in the Opinion of the World, to stand as clear in their Character, as if they had not offended.

The Good Education of Youth is a serious Thing ; and is best secur'd in Societies where Those who are in Authority Agree, and Those who are subject to it Obey. The First disposing of *Wm. Seaman* into proper hands, was a Task this Friend of his was not Fit for, however forward he might be to Undertake it ; and if, in the present Case, he Did not Err, it was because he Could not Mistake. The leaving proper Impressions upon the Mind of this Youth was, likewise, a Trust which he did not discharge ; and the Proficiency that was already made, and further hop'd for, under a belov'd Tutor, ought not to have been sacrific'd to his private Passions. If he had taught

taught his Novice to have had a Respect for his Governors, which was his Duty ; if he had not hazarded the good Understanding there is between the Tutors, by an unnecessary Preference where there is no Inequality ; if he had put him into hands that were *Gathering*, instead of Those that were *Full* ; and mix'd him with a Class of the *same Tear*, rather than with One of the *Tear before* ; if he had enter'd Both the Brothers in *Hart-Hall*, or sent them Both to *Queen's College*, I am of Opinion that more Good was likely to have come of it, than by the Choice of Other Measures.

In the mean time, see the ill Consequence of This Irregular Admission ! No sooner was *Wm. Seaman's* Settlement in *Oriel College*, in appearance, fix'd, and certain, but *Another* Young Man of the Society, equally reluctant to the Discipline of it, and under the like Resentment and Influence, solicites a *Discessit* from Me to go to *Trinity College*. The Reason offer'd for this Removal being disapprov'd by *Me*, a Different One was given to the *Vice-Chancellor* : Which was, that, at *Trinity*, they had a very *Fine Garden*,
and

and he hop'd to have his Health better there, than at *Hart-Hall*, or to this effect. As this was not the True Reason, so neither was it thought to be a Good One; and serv'd only to shew, at once, that the True Reason was fit to be conceal'd, and that a Good One could not be produc'd. And, therefore, however Plausible it might appear to the Inventer of it, before he had Tried it; yet, having been rejected by the *Vice-Chancellor*, it had no better Fortune with the *President of Trinity*. He had more Honour than to Admit a Scholar who did not come *Regularly* to Him. Nor was there a Fellow of That Society, who so well approv'd of the Unwarrantable Step taken by Mr. *Bowles*, as to think it could become him to tread in it. Nor, in fact, was this Scholar Admitted, 'till he had My Leave to go. Nor had he My Leave to go, 'till he had found all the Lengths, he had been foolishly advis'd to run, insignificant; 'till he had intangled Himself in Difficulties which were inextricable without My Help; 'till it had become Acceptable to him to be Enter'd again a Member of My Society; and to give

a *Specimen* of Behaviour in *Hart-Hall*, that was fit to be Approv'd in *Trinity College*.

And now, having thus, by *Fair Play*, had an Opportunity to make it evident, First, to the Young Scholars of My Own, and, then, to Those of Every Other Society in the UNIVERSITY, that they cannot Remove from One House of Learning to Another, according to their own Humour, as they have been forward to Imagine; but that, if they will Remove at all, they must do it in a Way agreeable to the Laws of the Corporation they are Members of; I take the Liberty, for once, to intrude into this young Gentleman's Retirement, and to give him this faithful Advice, "That he do not *Mistake* the *Use* of that Fine Garden, which he pretends so much to Admire." I do acknowledge it is a very Fine Garden. I question whether there are Finer *Evergreens* in any Garden in *Europe*, than in That of *Trinity College*. But I would have Him consider, that the proper Use of that Fine Garden is not to create in *Philosophers* an Appetite to *Elegance*, but, to set forth to *Young Men* the Advantage of Edu-

Education: For those Fine *Eughs* could not have been so beautifully form'd, if they had not been ^a *Obedient to the Bender's Will*, and suffer'd with Patience the *Amputation* of every luxuriant and superfluous Branch, in confidence that all this Art, and Care, and seeming Severity of the *Pruner*, would contribute to the Improvement, and to the Reputation of the *Plants*.

But why all this Uneasiness about a *single* Commoner, may any one say? What matters it, Whether he be of *Har-Hall*, or of *Oriel College*? Let Him go where he will. Whilst He is under the ill Influence of the Disaffected, what is That Society the worse which Loses him, or That the better which Receives him? Wherever He is, He increases the Number by One.

Why all this is very True. But yet, so it is, that a Thing in *Itself* of Less moment, may be of very Great Importance in its *Consequence*. And this I take to be so, as it

^a *Spencer B. 1. Cant. 1. Stanz. 9.*

tends to confirm Young Men in a certain *Notion* which, I foresee, will, in a little time, if some *Care* be not taken to Undeceive them, destroy the *Peace*, and *Discipline*, and *Credit*, and, with respect to Scholars having no Dependence on any Foundation, the *Use* of this UNIVERSITY.

The *Notion* is This. That, with regard to Young Men living here at their Own Expence, to Enter in a *Society* of the UNIVERSITY, is the same thing as to go to an *Inn*. That, if they *Pay* for what they have, they are *Acceptable Guests*, and ought to be made *Easy*, let their Behaviour be what it will. That, if they happen to get Drunk, and Abuse the Good Man of the House, and he be thereat Offended, they may call for the *Reckoning*, and be gone to Any Other *Inn*, where, they Imagine, the *Landlord* will have the *Sense* to know his Own *Interest*, and the *Civility* to give Them better *Quarter*.

The *Care* which seems requisite to be taken, in order to Undeceive the Entertainers of this *Notion*, is, to give the *Statute* in
Question

Question that *Force* which it *Wants* towards the Accomplishment of that *End* which is *Intended*. And, since the Present Penalty thereto annex'd hath been found to be, in the first place, *Insufficient*, and, in the second, *Eluded*; and since there can be no Certainty that the Honour of the successive Guardians of it will, at *all* times, effectually supply that Strength to the *Statute*, which is manifestly wanting in it; I humbly submit it to the Consideration of the Chancellor, Masters, and Scholars of the UNIVERSITY, whether it may not be proper to *Explain* the said *Statute* in such Clear *Terms*, and to *Enforce* the Observance of it by such Further *Sanctions*, as shall appear to Them sufficient to preserve it from any Future Cavil, Insult, and Violation. And, in case they shall not think *This* proper, I then most earnestly Request, that I may, at least, receive some *Other Direction* from them, how to proceed in the Execution of Those Statutes which they have laid me under an Oath to Observe, with Security that I shall not, by a Conscientious Discharge of the Trust they have repos'd in me, Evacuate this Ancient and Reputable House

House of Learning. And, on My part, I faithfully promise, whenever I shall be favour'd with such a Rule of my Conduct, to pay thereto as strict an Observance, so long as I shall have the Honour to continue a Member of Their Body, as I, my self, do expect to any proper Injunction of my Own from the meanest Member of My Society.



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University Education, &c.

PART II.



AS I do not agree with the Enter-
tainers of the celebrated Notion
before-mention'd, nor shall con-
tent My self with the Character
and Office of an *Inn-keeper*, whilst I have
any Abilities for an Employment of more
Repute ; so, 'till I shall receive the *Direction*
of the UNIVERSITY in this Matter, I think
it proper to Declare what my Thoughts and
Resolutions are concerning the Entrance,
Education, and Continuance of Young Men
in *My Society* ; that Parents, being early
ap-

appriz'd of what they are to Expect from Me, may Dispose of their Children as they think fit. In This, if I shall not be found to *Judge rightly*, it must, however, be allow'd, that I *Deal honestly*.

Colleges and Halls in the UNIVERSITY are erected and design'd for the Reception and good Education of the Youth of the Kingdom ; allow'd and countenanc'd by Public Authority for that End ; forasmuch as the Public hath an Undoubted Interest in such their good Education.

Young Men are Enter'd in these Houses of Learning, in a State of Minority, for their Improvement in the Knowledge of *Religion, of Moral Virtue, of Liberal Arts*. Governors and Tutors are to them in the room of Parents and Guardians. Now is the hazardous and difficult Time of Life ; Here is a Step made into the wide World ; the Scene of Conversation is enlarg'd ; the Passions begin to shew themselves in their Strength ; Variety of Temptations, suited to their different Tempers, surrounds them ; They are, at the same time, without Experience,

rience, and without Caution ; without Judgment, and abounding in the Conceit of it ; Fearless of Danger, being yet unhurt ; Fond of Pleasures ; Impatient of Restraint ; Expos'd to Flattery, Artifice, and Design ; easily spirited up to Animosity, Resentment, Opposition.

In these Circumstances there evidently appears a Necessity of *Rulcs* and *Statutes* in Every Society, whereby to regulate the *Conduct*, and direct the *Studies* of their respective Members.

These the Piety and Wisdom of *Founders* have provided, and *Royal Grants* have establish'd throughout the UNIVERSITY. And it is the Duty of Governors and Tutors to take care, that they be neither *Partially Executed* by Themselves, nor *Disputed*, or *Eluded* by Others.

There is a Time, and an Age, when Men must be left to their Own Reflections ; and when, if the Law of the Land take not hold of them, they may do what they will with Impunity. But That Time is

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not

not Yet ; neither is This a Place where the most Aged Person may innocently be suffer'd to shew a Bad Example.

Every Youth *Entring* Himself a Member of a Society thus constituted, for the sake of a Virtuous and Learned Education, is, thereby, suppos'd to Engage that he will *submit* to the *Rules* of such Constitution ; since, otherwise, he would not have been *Admitted* a Member of it.

Every *Parent* and *Guardian* are Presum'd, at the same time, to Promise Their Assistance likewise towards the regular and studious Department of Those, who, they desire should have their Education in it : for, otherwise, the *Vigilance* and *Care*, and *Skill* of Governors and Tutors may be ineffectual ; and *Their Own Expectations* be Disappointed ; and the Society suffer in its *Reputation* from the *Misbehaviour* of its Members. Nor would any Prudent Governor receive a Scholar into his House, of whose *Friends* so much, at least, was not Presum'd.

If

If a *Scholar*, after He hath been Receiv'd into One House, doth find, that He can live *Cheaper* in Another ; or if, in the Present Society, there be *Partiality* in the Governor ; or *Negligence*, or *Inability* in the Tutor ; or, if He shall have been Elect-ed into a *Scholarship*, or *Fellowship* of Another College ; which are *Helps* in the *Ex-pence* of Education ; and, when bestow'd according to Merit, *Marks of Honour* ; or if there be Any Other *Visible Benefit* likely to accrue to him by removing ; This *Scholar*, at the Parent's Request, may apply for a *Dis-cessit*, or *Instrument of Leave* to go from One House of *Lesser*, to Another of *Greater* Advantage ; and, I think, as the *Rule* now stands, This cannot justly be Deny'd him, if he hath behav'd himself well.

But, if there be no *Visible Benefit* about to accrue to the Scholar by his Removing, and there be, therefore, Reason to suspect, that a *Discessit* is desir'd thro' *Impatience* of proper Restraint and wholesome Discipline ; thro' *Importunity* of Idle Compani-
ons ; or *Influence* of Bad Advice ; or *Invi-*

tation of some Interested Tutor in Another Society ; or out of *Peevishness*, *Humour*, or *Resentment* ; such *Discessit* may lawfully be *Refus'd* ; or, indeed, cannot properly be *Granted*.

To Grant a Scholar a *Discessit* for any of *These* Reasons ; or, which is the same Thing, for a Reason that is not *Own'd* ; or, which is still the same Thing, because the Parent, by *Misrepresentation* and *Management*, is made to Desire it ; is a Tacit Concession that there is really some just Exception against the Society ; which, a Prudent Governor, not Conscious of any, ought not to be willing should be believ'd. If any Man *Hath* Any, let him declare it ; if he hath not, let him not *Appear* to have it. The *Reputation* of Societies, and the *Interests* of Religion and Learning, are not to be sacrific'd to the *Humour* of petulant Young Men who can Govern their Fathers. If such crude Resolutions in obstinate and perverse Youth were practicable, Those, who were better dispos'd, would be tempted to follow Their Example ; and where there was Discipline, there would soon be Solitude ;

rude ; and Persons the Fittest to take care of Youth, would, in a little time, have no body to take care of. If, therefore, the *Father* and the *Son* can forget Their Duty to the Society, the *Governors* of it must remember Theirs.

But it may be said, “ That the Young
“ *Man hath behav'd himself well* in the So-
“ ciety, and to such Scholar a *Discessit* hath
“ never been deny'd, when desir'd, tho' *no*
“ *Cause* hath been alledg'd for his Remo-
“ ving.”

If This were strictly True, which it is not, all that can be inferr'd, consistently with the Explication that hath been given of the UNIVERSITY Statute, is, that such Scholars, as have been esteem'd to have *Behav'd* themselves *well*, have also been *presum'd* to have had a *just Cause* to Remove, whenever They have Desir'd to do so. The little Doubt there hath been, that a Scholar of *Good Behaviour* would Remove from the Place of his Improvement without a *just Cause*, hath prevented Suspicion, and hinder'd Enquiry. Many have thought after
this

this Manner ; and I my self have heretofore thought with them. But my Experience hath since assur'd me, that, when a Scholar of *reputed* Good Behaviour desires a *Discessit*, without alledging the *Cause* of his Removing, there is not only Reason to Suspect that the *Cause* is *Bad*, but to Enquire also whether the *Behaviour* hath not been so too.

That a Scholar hath *Behav'd well*, is an Expression of Doubtful Import. Some, I find, understand it thus ; “ That, if he
 “ hath *submitted* to the *Penalties* of his Ir-
 “ regular Behaviour, he is Regular, and
 “ hath *Behav'd* himself *well*. ” This is so far true, That, if he hath generally *Behav'd well*, his rare, involuntary, inadvertent *Misbehaviour*, for which he is ready to make the Satisfaction the Law, he is subject to, doth require, will not alter his General Character ; he may still be said to have *Behav'd well*. But, on the other hand, a *constant Submission* to frequent *Penalties*, for Faults frequently and wilfully repeated, tho' it *satisfie* the Law, *retrieves* not the Reputation. The *Behaviour* of the Scholar is
Bad,

Bad, tho' no more Punishment be Due to it. Nor, indeed, can there be a greater *Proof* that it is *Bad*, than that the *Man* is *Incorrigible*; and that Frequent Penalties have not been able to Reform him.

Others, again, are of Opinion, "That, " if the Scholar hath done nothing *Amis*; " if he hath *Avoided Punishment*, He hath " *Behav'd himself well*, even tho' he should " not have Entitled himself to any *Praise*." What the Value of This Character may be in Any *Other* Part of the World, I cannot tell; but, methinks, in the UNIVERSITY; in the very *School* of Liberal Education; in a Place *Professing* to cultivate, and enrich, and adorn the Mind; in a Place *Design'd* to raise an *Emulation* to Excel in Learning and Virtue; in a Place where it is Expected great *Improvements* should be made; where great *Improvements* *May* certainly be made by *Any One* that will; the *Neglect* of the *Opportunity* to reap the Advantages propos'd to him in This Place, and the *Reflection* the Scholar seems thereby to cast upon so famous a Nursery of Youth, as if, indeed, they

they were not there to be reap'd, may justly, I think, be esteem'd a *Misbehaviour*.

If the Scholar hath liv'd *agrecably* to the *Statutes* of the Society ; and *Improv'd* that *Stock* of Learning which he brought into it, in proportion to the *Time* he hath been a Member of it ; I shall be very forward to say, that he hath, indeed, *Behav'd* himself *well* : but then, I shall be as forward to suggest, that no *such Scholar* ever desir'd to Remove, but for *such Cause*, as all the World will allow to be *sufficient* ; unless he were under some *Unjust Prejudice*, or *Disbonourable Influence*. And, in this Case, the Argument brought from *Good Behaviour* alone, if it hath been Unanswerable by Others, hath never Perswaded Me. If *This* alone, without any *Other Cause* alledg'd, might Entitle the Scholar to his Governor's *Leave* to Remove ; then, tho' he hath submitted to the Rules of the House with *Reluctance*, he may Remove ; then, tho' he Dislike *All Discipline*, he will *submit* to *Any* for a time, tho' with Reluctance, that he *May* Remove ; then, the *Local Statutes* put in Execution, may *Evacuate* any House of Learning

ing in the UNIVERSITY, as fast as it Fills.

On the other hand, If a Scholar hath no *Other Cause* of Removing from a Society, than that he hath *Behav'd* and *Improv'd* Himself *well* in it, *This alone* seems to be a sufficient Reason why he should not easily be permitted to Remove from it. For He is already of a Society, wherein, it is evident, he may be of *Good Behaviour* and get *Good Learning*, if he will. It shews there is nothing here to Hinder *These* Advantages, and *Other* are not Expected elsewhere. But, it may be, the Discipline of the House hath produc'd them; and, if so, Why should he be at once so Imprudent, and Unthankful, as to withdraw himself from the Admonitions and Instructions that have been so Useful to him? There may be *Hazard* in removing: and if *Governors* have reason to suspect some Secret Management in the case, *They* ought to be as studious to *Preserve* the Scholar, whose Virtue and Industry have recommended him to their Affection, as *Others* are to *Expose* him. If the *Laws* he hath hitherto liv'd under, have

kept *Him* Regular, let His *Example* added to the *Laws* secure the Regularity of *Others* who may want this additional Help. To continue to *Behave well*, and to *Improve*, can be no *Hurt* to Himself; and if, without hurting Himself, he can do *These Good Offices* to the Society, his Governor will acknowledge the Favour of them. If, having no Irregular Dispositions, he was Sober, and Diligent *of course*; it will be no *Hardship* to Him to Persevere. If he hath conform'd to the Rules and Duties of the House with *reluctance*, what *Hardship* there is in doing it, is *Necessary*. A Longer time will make That Habitual and Easy, in which there may be Difficulty now. And to Make That Agreeable which Ought to be so, is a Conquest worth his obtaining. So that, all things consider'd, tho' his *Good Behaviour* doth entitle him to a *Discessit* that will be of real *Service* to him; yet, where *That* doth not appear to me Certain, or, at least, very Likely, I shall not be willing to Grant it, without the *Direction* of the UNIVERSITY; professing My self desirous to retain such Sort of Men in my Society of all Others.

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Neither do I think it sufficient for a Parent to say, "My Son is of a *Weakly Constitution*, and, if He desires a *Discessit*, I must *Humour* him, or *Destroy* him." He may *Humour* him, if he pleases, so far as to *Take* him from Me ; but it is not in his Power to *Humour* him so far as to *Impose* him upon any body else ; nor shall I think my self oblig'd to help him to do This, contrary to my own Judgment, without the *Direction* of the UNIVERSITY. For, besides that to *Humour* him, is, in my Opinion, to *Destroy* him, here is a Duty incumbent upon the *Parent* to the *Society* of which his Son is a Member ; and of whom nothing is requir'd, but what is very consistent with his Health ; laying such *Parent*, who expects a Good Education of his *Own* Son, under an *Obligation* to take all the Care he possibly can, that *His* Son may do nothing to hinder the Good Education of *Other Men's* Sons. Having become a Member of a Society, for the sake of certain *Benefits* therein propos'd to him, and receiv'd by him, nothing can be more Unequal or Dishonourable, than that, in

return, he should do any thing to the *Hurt* of such *Society* ; or to the UNIVERSITY, of which such Society is a Part ; or to the *Publick*, whose Interest is best consulted by the UNIVERSITY, in the Education of its Members after a Manner agreeable rather to its own *Laws*, which are manly, steady, and uniform ; than to their *Humour*, which is childish, fickle, and various.

Now, if a Son, growing Uneasy under the Discipline of One House, thro' the Prospect of greater Liberty in Another ; or thro' unjust Resentment of due Punishment ; or thro' Perverseness, Obstinacy, or Malignity of Nature, (which Unwarrantable Motives it is the Duty of Governors and Tutors to hinder the Success of,) may prevail upon *His* Parents to let *Him* go where he Pleases ; and if, where-ever He Offers himself, He may be Receiv'd ; *Other* Young Men may be soon Unsettled in their Thoughts, and taken off from that regular Course of Studies, in which they found so much Profit and Delight ; and, being thro' Inexperience charm'd with the Imaginary Felicity of *His* Escape, grow
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Diffatisfied with the Condition that *Pleas'd* them before, make the same *Application* to *Their* Parents, and expect the same *Enlargement*.

Then, give me Leave to suppose, there are only *Fifty* Young Men in the UNIVERSITY, having no *Dependance* upon any Foundation, (whether of *Weakly* or *Robust* Constitutions it is not very material,) who can *Govern* their Parents; and are conscious to *Themselves* of the *Filial Power*, and *Paternal Subjection*; and that a *Couple* of them are Distributed into every Society; and that *Those* of One Society Visit, and are Revisited by *Those* of Another; and, as often as they meet, after they are come to a proper Elevation, fortify *Themselves* in the celebrated Notion of the *Inn-keeper* and his *Guests*; and that, having liv'd *intra spem Veniæ*, they cannot be Deny'd a *Discessit* which their Fathers shall concur with them to insist upon, without any Other Reason alledg'd for their removing; and that no Society will scruple to receive them, when they shall bring such *Instrument* of *Leave* along with them: Why, if this
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be the case, I will adventure to say, that not One of them would submit to the regularly executed Statutes of any One Society in the UNIVERSITY for Three Weeks; but would shift from Each Society they should successively be Members of, as they became Obnoxious to the Discipline of it. And Every One of them would be able to draw Ten Innocent Men into a Faction against their Governor, to the Astonishment of their Friends who had justly conceiv'd the best Hopes of them. Nor would it be possible for any Governor intending the Sobriety, Improvement, and Reputation of his Society with any Zeal, ever to have any Satisfaction in Duty, or Comfort of Life. He would be the most Unhappy of Men, always earnestly desiring, and endeavouring, and struggling to do That which would be absolutely Impossible: and his whole Time, which should be employ'd in the Advancement of Learning, would be consum'd in writing Letters to Undeceive Parents misled by the Disingenuity of their Children. Every *Order*, either of the Governor or Tutor, however agreeable to the Intention of the Statutes, or suppos'd Necessary

cessary from the very Nature of Education, would be cavill'd at, disputed, negligently observ'd, or disobey'd at Pleasure ; Every *Exercise*, a slight, defective, perfunctory, formal Performance ; The *General Study*, without Method or Design, wandring, desultory, fruitless ; The *Particular Lecture*, not before perus'd, not attended to, not afterwards consider'd, not digested, not remember'd ; the *Disputations*, a simple String of Five or Six Syllogisms writ down in a Scrip of Paper ; *Divine Service*, a dropping of the Society into the *Chapel* one after another, from the beginning of the Prayers to the end, most offensive to God and Man ; The *Whole Conversation*, so free from *Pedantry*, as not to relate to *Learning*, the Trifling Product of Lewd Plays, News-Papers, and Pamphlets. And, O Grief of Grievs ! The Consciousness of their Own *Low Parts*, *Poor Scholarship*, and other Defects, would be so far from suggesting to them the Propriety of Modesty and Humility towards their Governors, that, in proportion to their known Ignorance and Insufficiency, their Impudence and Insolence would abound. And this would be the precious Treasure
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wherewith the UNIVERSITY would be able to Present the Publick. To be sure, they are excellently well prepar'd to adorn Any Station with Ability, Fidelity, and Honour. To be sure, the Necessity of Submission to the Civil Magistrate, and of Strict Obedience to the Laws of their Country, is so well impress'd upon *Them*, that if there were *No Penalties annex'd*, Their *Own Reflections* would always keep *Them* in awe, and make *Them* always Studious of the Peace, and Abstinent of the Property, of the meanest Member of the Community. To be sure, after having read so much Philosophy, and made the Thoughts of their Own Mortality so familiar to them, nothing less can be Expected of *Them*, than a Contempt of the World, Resignation to the Divine Will, and a Strictness of Life, as if To-Morrow was to be the Last Day of it.

But presently, methinks, I hear a Parent, not yet convinc'd of the Reasonableness of opposing the *Humour* or *Prejudice* of his Son, say, "What, is my Son, then, when he
 " is Enter'd in a Society of the UNIVER-
 " SITY,

“SITY, from that moment, bound an *Apprentice*,
 “*prentice*, or made a *Prisoner*?

No. He is not bound an *Apprentice*, tho’ he comes to *Learn* a Profession. He hath a Privilege above his *Master*: for, tho’ his *Master* be bound to *Teach*, He is not bound to *Learn*. And, if his *Master*, being mindful of his Trust, and desirous to communicate his Art, and concern’d that his *Scholar* will be Ignorant of it, when he hath now the best Opportunity to *Learn* it, and aware also that Himself may, very likely, bear the Blame of his Ignorance, should express any Uneasiness upon this Occasion, his *Scholar* needs not trouble his head about it; for there have pass’d no *Indentures* between them. Nor, indeed, can He see the Necessity there is to *Learn* his *Master’s* Art, in order to *Profess* it; for such, he hath observ’d, is the general Disregard to any *Scholastick Merit*; and such the happy Difference between a *Scholar* and a *Mechanick*; that a *Scholar* may *set up* without having ever Learnt *His Trade*, and often have better *Business*, than he that hath greater *Skill*.

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But, to consider the Objection more seriously. An *Apprentice*, in the Original Import of the Word, is a *Learner*, from the Verb *apprendre* to *Learn* ; and might, I suppose, at first, indifferently signify a *Learner* either of *Liberal*, or *Mechanick* Arts. General Terms, in time, are often taken from their Common Use, and appropriated to Particular Meanings ; and the Term *Apprentice* hath, at length, come to signify only a *Learner* of some *Mechanick* Art, Craft, or Mystery. And, because there is room to doubt, Whether the *Learners* of *Mechanick* Arts, who are generally *Plebeians*, would Live soberly in their *Master's* Family, be faithful to his Interest, and diligent in the Business assign'd them, for *Seven Years* together, for the sake of being taught a *Profession* which would hereafter Maintain them ; and would not be tempted, either by the *Laboriousness* of the Employment, or the *Strictness* of their *Master*, or the *Vagrancy* of their own Imaginations, to run away before they had serv'd half their Time ; and this, after their *Master* had fil'd off the Roughness of their Behaviour, and got
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over the *Tedium* of First Instructions, and begun to hope they would now be of some *Use* and *Credit* to him; if *They* were not bound by certain Covenants to do what is reasonably expected of them; *Their* Master doth insist upon *Indentures* of Contract from *Them*, obliging *Them* to the Performance of their several Duties, under the Penalty of forfeiting their Title to the Privileges describ'd in the said *Indentures*. These Duties, thus express'd in *Indentures*, would, as certainly, from the *Nature* of this Relation, have been *Their* Duties, had no such *Indentures* pass'd; but which do therefore pass, lest *Vulgar* Minds should not well attend to the *Natural Obligations* they have upon them.

Now, the *Teacher* of *Liberal Arts* proceeds upon Another foot. He Imagines, he hath to do, not with *Plebeians*, but with *Gentlemen*, whose *Honour* is suppos'd to tie *Them*, more strongly than *Indentures*, to the Observance of Every thing that will *Become* them, as Persons applying to be Taught and Directed by him. He Imagines, that, there being as strict a Relation

between *Tutor* and *Scholar*, as between *Master* and *Apprentice*, *They* will understand that the Duties of *That Relation*, which are *ImPLY'd*, ought as exactly to be perform'd *without Indentures*, as the Duties of *This*, which in *Indentures* are *Express'd*. He Imagines, *They* have been train'd up from their Infancy in the Principles of the *Christian Religion*; and are fully and effectually instructed, that their *Governor* or their *Teacher*, is, like their *Prince*, to be *Honour'd* as their *Father* ². He Imagines, *They* have such *Brave Minds*, as to find no Reluctance to any thing as *Difficult*, but what is *Wicked* or *Indecent*; and are so *Well Bred*, as to *Shew* they think his Instructions are *Worthy* to be listen'd to with *Attention*, and treasure'd up with *Care*; and will be so far from being displeas'd with him for any Equal *Animadversions* intended to remind them of *Propriety* in *Conduct*, and to improve them in *Virtue* and *Learning*, which the *Paternal Trust*, the *Nature* of the *Employment*, the *Public Benefit* of *Education*, the

² *Church Catech. 5th Commandment.*

Rule of the Society, and his Oath to observe it, have made Necessary ; that *They* will rather Value him the more, for that he hath not so regarded his *Ease*, as to be remiss in his *Duty* ; and hath had the Honesty and the Courage to *Persevere* and to be *Equal*, in the midst of innumerable Temptations to *Indolence* and *Partiality*.

But, however, since *All Gentlemen* have not *Honour* ; or, which is the same thing, since many of *Those*, who call *Themselves Gentlemen*, are indeed *Plebeians* in their Spirit, and Temper, and Narrowness of Mind, and Ignorance of Duty, and Insolence of Manners ; and do not Enter into any *Formal Contracts* with the UNIVERSITY to oblige *Themselves* to That Sobriety, Modesty, and Diligence, which She Expects to find in Learners of *Those Arts* She professes to Teach, and will Reward with such Privileges as She is enabled to Grant : It is fit She should have some *better Security* of a Proper Behaviour from them in the several Societies they respectively become Members of, than a *bare Presumption* that they have *Honour*,

nour, and will in all Things *act like Men of Honour*; and, therefore, tho' She insist not upon *Indentures*, yet She promulges *Laws*; and requires of Those who Desire to become a Part of her Corporation, *Obedience to These Laws*. And if, amongst These *Laws*, there should happen to be a *Law* prohibiting any Scholar to Remove from One Society to Another without his former Governor's *Consent*, a *Testimony* of his Good Behaviour, and a *Cause* of Removing approv'd by his said Governor, or by the Chancellor of the UNIVERSITY for the time being; he must, for ought I can see to the contrary, submit to *This Law*, as much as if he had sign'd *Indentures* for that Purpose.

But, however, tho' there be a *Law* which will not allow him to be Receiv'd into *Another Society*, without the *Consent* of his former Governor; yet there is *No Law* which obliges him to *Continue* in *This* any longer than he sees convenient. As he is not an *Apprentice*, so neither is he a *Prisoner*. He may go from the Society, whenever he pleases; with the Leave of his Parents, or without,

without, as he finds They will Allow, and He is himself Dispos'd ; and whether I will or no ; and, if his Behaviour be Irregular, the sooner the better : But I cannot think there lies any Obligation upon *Me* to *Approve* of the *Cause* of his Removing which I Dislike ; and thereupon to *Give* him the *Leave* which, I think, he is imprudent to Desire, and the *Testimony* which, I know, he does not Deserve. That I pay a due Regard to the *Laws* of the UNIVERSITY ; That I act with so much Honour towards the several Societies in it, as not to recommend an Unworthy Member of my Own to their Favour ; That I do not entitle the Profligate and the Virtuous to the same Countenance and Reward ; That I am desirous to Reform the Irregular Scholar ; to assist, improve, and oblige him by all good Offices ; to make him Sober, Frugal, Studious, Learned, well Behav'd, a Comfort to his Parents, of Use to Mankind, and capable of being a good Husband, Father, and Friend ; doth not, as I apprehend, *Confine* him to My Society. Whenever he is of Opinion, that I do not Intend this ; but take a greater Pleasure in his Punishment than

than I should in his Reformation : or, that I do not go the right way to Effect This ; and neglect the Methods, by Himself or Others propos'd, more likely to succeed : or is convinc'd of the Vanity of my Endeavours to do this ; for that, as he hath told me, “ *if he won't study, I can't make him ;* ” or for that, as he hath misrepresented me, “ *I am so fanciful as to think “ to make all the World Good ;* ” He is at Liberty to go from Me whenever he pleases. He is not Imprison'd by Me.

But it is reply'd, “ What signifies the “ Liberty he hath to go from You, if, when “ he is gone without Your Instrument of “ Leave, or the Vice-Chancellor's, he cannot be Admitted into any Other House “ of Learning ? He is still Confin'd to Your “ Society in effect ; for thither he must return, if he will have any Education in “ the UNIVERSITY. The Doors of Your “ Prison are open indeed, but It is not less “ a Prison, if, like King Arthur's Castle at “ Tintagel, it be surrounded with a Precipice.

To which I answer, That this is to Transfer the Accusation from *Me* to the *Statutes* of the UNIVERSITY; which yet I think to Deserve rather Praise than Blame. *She* hath fortified Each Governor's Castle with this *Deep Intrenchment*; having found by woful Experience that, without it, there would be nothing but *Mutiny* and *Desertion*. Opportunity of Escape is enough to Tempt Those to it who would never else have had it in their *Thoughts*. The Intimation that there is a Precipice, is a friendly Caution that they do not approach too near it. The Young Man had the *Statutes* of the UNIVERSITY put into his hands on the Day of his *Matriculation*. If his *Pleasures* and his *Company* allow him no Leisure to read them, or to know what they contain; or, if knowing the *Law* of his *Mother* the UNIVERSITY, he will depart from it, with as little Concern, as he doth from *That* of his *Natural Parents*, without considering that *She* hath all *Their* Benevolence, without *Their* Weakness, This is no Fault of Mine. I must still go on to read the *Statutes* of the UNIVERSITY, and the *Statutes*

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of the Society, tho' *He* will not ; and to regard them very much, tho' *He* Live in contempt of them ; and to make use of the advantage they give me in my endeavours to secure his *Sobriety* and *Improvement* ; and, let me not be thought too happy, if I should say, my *Own Quiet* also. By all that I can gather from what I read, it appears to me, that, if a Scholar be Irregular, he must be *Punish'd* ; if his Punishment doth not Reform him, he must be *Remov'd* ; if he desire to go away, that he may be Irregular with Impunity elsewhere, he must find *No Refuge* ; if his Conformity to the Rules of the Society seem to Entitle him to his Governor's *Consent* to go, as he cannot be suppos'd to be unfurnish'd of a *Proper Reason* for going, so this *Reason* may be Demanded of him ; and, if he refuse to Give it, he will be suspected to be *Reluctant* to the Discipline of the House, tho', for a time, he hath *Comply'd* with it. And One of the Rules of the House, I am sure, he will not have Conform'd to, which, yet, he is under the strictest Obligations of Honour and Conscience to Observe, "*That he will do nothing to its Discredit.*" Whereas,

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to Leave a Society without Any Other Reason, than That of *Humour*, or *Prejudice*, which he is asham'd to Own, is a Manifestation of such Dislike to it as may hazard its Reputation.

It hath been often said, That those, who have liv'd Loosely, and Irregularly in the UNIVERSITY, have generally prov'd the greatest Enemies to it after they have been gone from it. I believe This to be very True. The Reason assign'd for their Displeasure, is, that they *Ought* to have been *Restrain'd*, and *Were* not. This, if it be True, is a very Good Reason. The Answer I have heard given to it, is, that, if a Governor or Tutor had *Attempted* to restrain them, they would have *Left* the *House*. This Answer, if it satisfie Those who have Occasion to make it, will not, I doubt, be satisfactory to any body else. The Generality of the World will still be perswaded, there was rather *Indolence*, or *Pusillanimity*, or *Attachment* to little private Interests, in the Governor or Tutor, than that *Proper Restraints* are not to be laid upon Loose and Irregular Youth in the

Place of their Education. The Consequence which was *Apprehended*, however justly, ought not to have been *Dreaded*. For these Scholars *should* have been permitted to *Leave* the *House*, and no *Other House* should have *Receiv'd* them ; that so, possibly, when they should find, there were *Other Social Virtues* requir'd of Young Men in *Academical Societies*, besides the *Paying* for their *Battels* (which, by the way, the Dissolute and Irregular ever pay the worst) they might have *Return'd* with better *Resolutions*. If not, it is fit they should be at liberty to *Transfer* their *Invaluable Persons* and their *Excellent Qualities* to any *Other Part* of the *World*, where they may be *Endur'd*, and will do less *Hurt*. And, therefore, if there be a *Son*, whose *Humour* cannot comply with the *Discipline* of his *House* ; the *Father*, if he would do either his *Son*, or the *Society*, or the *UNIVERSITY* any *Service*, should *Remove* him, not from *One House of Learning* to *Another*, but from the *UNIVERSITY*.

But the *Father* will say, " He doth not
" know what to do with him *at Home*."

I believe so. Then let him not discourage Others, who, at His earnest Request, are Trying what They can do with him *Abroad*. Let him not furnish his Son with a silly Letter to be shewn to the Master of his College and his Tutor, importing, "That, " if he is not *Easy* where he is, (which no Irregular Youth will ever be in a Place of Discipline) " he may go to what Other " House he pleases. " Let Him, instead of Encouraging his Son to be more Refractory by this disingenuous and impertinent Aid, rather Lend His Governors Authority to Restrain him. Or, if indeed He hath no Authority over his Son, and is afraid, that Preaching to him *Submission* to his *Governors* will look a little too self-interested, as if he would have it thought there was some *Obedience* due to *Himself*, let him stand *Neuter* at least. And, that he may not forfeit the Favour and Good Opinion of His Son, let him tell him the naked Truth ; " That he would really gratify his *Humour* and his *Prejudice* with " all his Heart ; but that, of late, he is " given to understand, that a Father's Leave " to a Son to Go *from* One House, signifies

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“ fies juſt nothing towards his Admiſſion
 “ into Another, if no Other can *Receive*
 “ him, without his Governor’s, or the Chan-
 “ cellor’s Conſent, and a ſufficient *Cauſe*
 “ alledg’d for removing, if requir’d ; and
 “ that, as He hath been further inform’d,
 “ there is but One Houſe of Learning in
 “ the Whole UNIVERSITY, which ever *did*
 “ *Receive* a Scholar going away from his
 “ former Society, without *ſuch Conſent* ſig-
 “ nified, and *ſuch Cauſe* alledg’d ; and that,
 “ *then*, there was ſuch a Stir about it,
 “ that, he believes, *They* won’t do it any
 “ more ; and that, tho’ he entirely agree
 “ with his Son, that his Governor is but an
 “ *Inn-keeper*, and his College an *Inn*, and
 “ his Scholars *Guests*, and, as ſuch, at li-
 “ berty to *ſpend their Money* where they
 “ pleaſe ; yet, he doubts, He will inſiſt
 “ upon the Privilege belonging to all *Other*
 “ *Inn-keepers*, and not ſuffer *Them* to rec-
 “ kon without their *Hoſt*.

But the Father will ſay again, “ If his
 “ Son doth not, ſome way or other, *Conti-*
 “ *nue* a Member of the UNIVERSITY till
 “ he ſhall have taken the Degree of *Maſter*
 “ of

“ of *Arts*, he will not be capable of hold-
“ ing the *Two Livings* he hath *Purchas’d*
“ for him ; that his Son is *firmly Resolv’d*,
“ whatever comes of it, not to stay where
“ he is ; and that, therefore, there is a
“ Necessity of his Removing, if he will
“ have an UNIVERSITY Education, or any
“ Benefit arising from it.” No Necessity at
all. None, I am sure, that the UNIVERSITY ought to regard, or the Parent either, if he prefer the *Publick Good* to His *Private Interest* ; or the *Reputation* of the UNIVERSITY to the *Abundant Provision* for his Family ; and if *He* doth not, it is fit *They* should do it. For, is the Son, who Leaves a Society because he *Will* have no Education, ever likely to Reap it elsewhere ? Surely, there is some Error in this Conceit ; and, because Degrees *suppose* Education, they are often *mistaken* by Parents for Education.

Alas ! an UNIVERSITY Education is great Improvement in *Philological* and *Philosophical* Learning ; Skill to write tolerable *Sense*, in some *Method*, with *Facility*, in one’s Own Language at least ; Good Knowledge in the
Doctrines

Doctrines of Religion, in Systems of *Morality*, and in other *Liberal Arts* and *Sciences*; a Reverence for Things Sacred, an Invincible Love of Justice, Frugality, strict Honour, strict Sobriety: and, the Greatest *Benefit* from thence arising, the Conquest of Inordinate Affections; Contentedness in a moderate Fortune; and Magnanimity to forego any Unwarrantable Accession to it. If the Scholar refuses *This Sort* of Education in One House, Where is the *Necessity* of his Removing to Another? Where is the *Necessity* of Changing his Governors and Tutors? Where is the *Necessity* of taking a *Master's* Degree? or, one might ask, indeed, Where is the *Possibility* of it? Or, Lastly, Where is the *Necessity*, that He, who will never *Deserve One Living*, should *Have Two*: which some have doubted whether the most Exalted Merit could innocently enjoy? Is not *One Living* sufficient to Neglect? *One Parish* enough to Expose himself to? or, must he needs have *Two* to *take Notice*, that he hath neither Sobriety, nor Gravity, nor Prudence to deserve their good Opinion of him; nor Seriousness to invite their Confidence; nor Ability to satisfy their Scruples?

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But it seems, “ He is *firmly Resolv’d* not “ to stay where he is.” How is this certain? The Hopes of *Reception* elsewhere have form’d this Resolution in him. Cut off These Hopes; let the Fear of Losing either his Second Living, or any Other Advantage, begin to operate; and, possibly, the Necessity of *Removing* may Vanish, and That of *Staying* where he is may Appear: being once conquer’d, and afterwards treated with Mildness and Humanity, he may come to consider, that He hath only been struggling to get Loose from Those who have been doing their Duty with *Fidelity* to the UNIVERSITY, with an Intention of *Benefit* to Him, and with much *Trouble* to Themselves; and, at length, be *Reform’d*.

But if there should not be this Happy Effect; What is the Rash Resolution of an Idle Young Fellow to the UNIVERSITY? What if he will run headlong to his Ruin? What if, after he hath been the Grievance, the Nuisance, and the Pest of One Society, he will have no Education,

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unless He may be allow'd to Offend and Infect Another ? Must the UNIVERSITY hazard its Own Health, and Peace, and Prosperity to *Preserve* Him ; and, after all, find it self to have *Indulg'd* him only, and not *Preserv'd* him ? It is better that He Alone should be Ruin'd, than that the UNIVERSITY should Expose the Rest of its Members to Ruin who are more worth Preserving. Tendernefs to the Guilty is Cruelty to the Innocent. Are Parents *Themselves* agreed about this Matter ? One Parent solicites that *His Son* may keep *Good Company*, knowing how much the Improvement and the Sobriety of the Youth will depend upon it. Another Importunes that *His Son*, who is the very *Worst Company* that a Young Man can possibly fall into, may be *Continu'd* in the UNIVERSITY ; and, withal, have Liberty to *Escape* the Discipline that should Reform him. Why ? Because His Son is *resolv'd* not to stay where he is ; and He does not know *what to do with him* at home ; and He hath a Prospect of *Two Livings* for him, which he can't Enjoy without an UNIVERSITY Education. Which is as much as to say, That every Man's

Own.

Own Son is of more Importance to him than all the World besides ; and that He can easily allow himself to supplicate those Favours for his *Own Son*, for which He would have *Expos'd* the UNIVERSITY, if they should have been granted to any *Other Scholar*, had his *Own Son* had no Occasion for them. And shall the UNIVERSITY indeed give in to the Fondness, and Weakness, and Pliableness in *Parents* to the *Humour* of their Children, the main Source of all that Insolence, Idleness, and Irregularity which infest Societies ; and, at *Their Importunity*, relax and enervate its *Own Discipline* ? Shall the UNIVERSITY *second* the Folly and Temerity of peevish Young Men ; and, thro' Irresolution, or vain Fear of Offence, or Study of Popularity, *Depart* from its *Own Laws*, in order to help *Them* out of Their *Affected Difficulties* ? Shall Governors and Tutors draw groundless and unjust Suspicions upon Themselves, that they are kept in Awe by a Consciousness of their Own Personal *Defects* and *Failings* ; and, thro' a Fear of having *These* Expos'd, *Dare* not put their *Local Statutes* in Execution ? The UNIVERSITY, pursuing the End of its Insti-

tution with all Fidelity and Diligence, needs not to be Dismay'd by the *Malice*, or *Obloquy*, or *Enmity* of Any Scholar, or Multitude of Scholars, whom it shall Irritate by Insisting upon Their strict Conformity to its *Excellent Rules*. The UNIVERSITY must be its *Own Friend*, and regard its *Own Dignity*, and *Honour*, and *Interest*, by securing the Sobriety, Frugality, Learning, and good Manners of the Youth resorting to it for These Purposes ; and then, I trust, will not fail of finding innumerable Friends, and Great Friends too, and even amongst Those very Scholars whom they were *not afraid* to Offend,

For My part, I think it beneath a Governor of a Society to Regard What Influence a Son hath over his Parents ; or to Study their Humour ; or to Condescend to Relaxations of Discipline to comply with it ; or to Dread *Any* Consequence of not complying. I consider Each Governor as the Guardian of the Statutes of his College, which he must neither *Violate*, nor *Suffer* to be Violated. I consider him as having a *Trust* repos'd in him by the UNIVERSITY,

VERSITY, which rightly demands of Him, a Member of their Body as he is, that, so far as He is concern'd in the Education of Youth within the Limits of *Their Jurisdiction*, he should act in all things agreeably to *Their Laws*; and to the *Laws* of his Own Society not inconsistent with Their Laws. I consider him as rightly Entitled to the *Protection* of the UNIVERSITY, if his Behaviour be suitable to This *Trust*; and to the *Countenance* of Parents in the Conscientious Discharge of his Duty.

The *Wiseſt Parent* is often Overſeen in his Conduct towards his *Own Children*. And it is better they ſhould be ſent abroad, and put under Governors and Tutors, who have His *Wiſdom*, (if ſuch there may be found,) and have not His *Fondneſs*: but not much better, if His Fondneſs muſt Follow them whitherſoever they go; and Intrude it ſelf into, and Interrupt the Methods of Education He hath engag'd they ſhall ſubmit to. The greateſt Good that can be done to his Children, is, to Wean them from their *Own Humour*, to which, having thereto been long accuſtom'd, they ſtill lean

lean with so obstinate a Bent, that the Conquest of it is difficult to a Parent who *Loves* much, and is *known* to do so : and to Subject them to the approv'd Rules of Learned Societies, executed with an even, steady, and impartial hand ; that, from thence, they may be taught to have great Reverence to Laws in general, in the Observance of which the Peace and Happiness of Mankind will be found to consist. Suffer them to Leap over the *Fences* of Sobriety, Modesty, Industry, Piety, and Virtue in the Place of their Education ; and see whether, hereafter, the *Laws* of their Country, the *Laws* of Nature, or the *Laws* of God will restrain them.

It is not, indeed, Necessary that Every Man should be a *Profound Scholar*, or the *Professor* of a *Science*. But, to be *Sober* is Necessary ; and to be, some way or other, *Useful* to one's *Country* is Necessary. And therefore is it of the greatest Importance, as to the *Welfare* of Mankind, so to the *Credit* of the UNIVERSITY, that Every Person *Resorting* to it for the Benefit of Education, and *Desirous* to *Continue* a Member of it, be oblig'd

oblig'd to Live *Soberly*, and to Read *Something*: and that Governors and Tutors do insist upon thus much, with *Hopes* of *Paternal Assistance*; but, if not, at least without *Fear* of *Losing* their *Pupils*, by the Prospect of Refuge from *Discipline* in One House to *Expectations* of Indulgence in Another. For if, after a Tutor shall have taken more than ordinary *Pains* with his *Pupils*; and evidently perceive the good *Effects* of his Care; and begin to be *Pleas'd* with them; and to have great *Hopes* of them; and to Count upon the *Reputation* they will give him; and the *Love* they will have for him; and the *Interest* he shall have in their Families; they may easily be drawn away from him by the Art and Influence of every Idle Malignant; I know not what greater Discouragement can possibly be given to a Faithful and Able Tutor; nor what greater Mischief can be done to the UNIVERSITY. And, therefore, if I do not find the UNIVERSITY of a different Opinion, I shall ever think it My Duty to Oppose *Those Removes*, which shall not appear to me to be for the *Benefit* of the Scholars. Desiring to Remove
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without Fraud or Collusion. And, since there are most excellent Tutors in Every Society, several of whom I am personally acquainted with, and much esteem, knowing them to be Men of great Parts, and Learning, and Diligence, and Strictness of Life; and, since not One Scholar in *Five Hundred* ever *did* desire a *Discessit*, (not having a sufficient *Cause* to *Remove*,) but with Design to *Affront* his Governor and Tutor, for the faithful Discharge of their respective Duties; or to *Gratify* the peevish Resentment of Disaffected Persons advising and influencing *Him* and his *Parents* thereto; I wish they would heartily join with me in This Resolution. For, I do affirm, that, if there be a Relaxation of Discipline in the UNIVERSITY, Parents Govern'd by their *Children* and by their Children's *foolish Acquaintance*, are One great Cause of it. One Instance of the Many I am able to produce, will sufficiently Illustrate what I have been saying.

Those, who had been push'd away from My Society in *Aut Term* 1723, for having been *Ring-Leaders* in the late *Rebellion*,

lion, presently conceiv'd Hopes, they might at once lighten their Disgrace, and gratify their Resentment, if they could be so happy as to draw a good many *Others* after them ; and that, if they succeeded, the *Rest* would not be fond of Living in a *Desert* ; and so flatter'd Themselves that, in three or four Months time, they should be able to Triumph in the *Evacuation* of *Hart-Hall* ; and imagin'd the Present Opportunity to be the most favourable to their Design, for that the Principal's Attention was, at this time, unhappily diverted from the Immediate Care of his Society by the Grievous Opposition given to the Intended Incorporation of it by *Exeter College*. To this end, Many of the Young Scholars were instructed to solícite their Parents (in *Personal Conferences*, if they should go into the Country, now the *Long Vacation* was approaching ; or by *Letters* from the *Hall*, if they should not ;) that they might have liberty to Enter Themselves in what Houses of Learning they pleas'd, before *Michaelmas* next. But, Whether having had time to reflect, that they had already been spirited up into a wicked Rebellion without

any manner of Provocation to it; or Whether, having escap'd with little or no Punishment, they were glad to come off so, without engaging in a fresh Conspiracy, for no Other Reason than to abett the Virulence of their Baffled *Leaders*; or Whether they mistrusted the Force of their Arguments, and were aware, they must at once relate Things *Incredible* and be *Believ'd* before they could succeed; or Whether they were thoroughly Convinc'd of their Error, and Asham'd of it, as they All seem'd to be, and, I am confident, Most of them were; they certainly did not Try their Friends, or Tried them in vain. For, as I had early Notice of what was Concerted, so I gave early Advice of it wherever I had the least Suspicion there would be any Attempt, in order to prevent the ill Effects of any Misrepresentations; and was presently assur'd, that the Young Men had *Themselves* condemn'd their Own Conduct; and I found, upon their Return, that their Behaviour was agreeable thereto. But One, however, of whom I had no *Suspicion*, nor indeed *Reason* to have any, the *Faction* did get from me, by a *Stratagem* against which there

there was hardly any Fence. His Name *Joseph Somaster* ; his Father an Officer of the *Excise* in the West of *England*. He was Enter'd, a little before the Rebellion, in *Hart-Hall* ; and, within a *Day* or *Two* after his Admission, was appriz'd by his Tutor, that possibly some Attempts might be made upon him by the Dissaffected to Disincline him to the *Officers* of the *House*, and even to *Himself*. To which He answer'd, " That he was too sensible of That *already*." He was Caution'd not to be Discourag'd ; for that he would find things very different from what the *Malevolent* should Represent them. As yet He was not discourag'd ; He Liv'd regularly ; He Studied hard ; He was very Sober ; He seem'd not to be offended either with his *Gover- nor*, or any of the *Officers* ; for, having Incurr'd no Penalty, he had Suffer'd none ; and, having often Deserv'd Commendation, he had as often Receiv'd it. He was Pleas'd with His Tutor, and his Tutor so well Pleas'd with Him, and so Careful of him, as, in half a Year's time, to have Improv'd him considerably in the Two Languages of *Greek* and *Latin* which he

brought along with him to the UNIVERSITY ; and to have made a good Progress with him in a Third, the *Hebrew Language* also.

A little before *Michaelmas*, This Young Man came to Me, and desir'd a *Discessit* ; and produc'd a *Letter* from his Father signifying *His Concurrence* ; and, that he might the better conceal his having been invited to *Baliol College*, tho' he was in haste to be gone, seem'd undetermin'd whither he should go. " He had *Recommendations*, he " said, both to *Exeter*, and to *Baliol* ; and, " when he should be provided with My " *Instrument of Leave* to go from *Hart-* " *Hall*, he would soon make his Choice." I was surpris'd. He shook his head, and said, " A great many *Others*, I should find, " would Go as well as *Himself*." I was no longer surpris'd. I recollected what had been Concerted. I refus'd him the desir'd *Instrument of Leave*. I writ to the Father. I was a great deal too Late. He was Prepossess'd. This Young Man, it seems, had been *School-fellow* to the Chief Supporter of the Faction, who was most
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Intimate with the Intended *Tutor* in *Baliol*, who was most Intimate with the *Father*, who, not having been bred at Any UNIVERSITY, was wholly *Ignorant* of Our Rules; and not the less so, for the *Informations* he had receiv'd from Those who *had* been bred at the UNIVERSITY; and, in short, so *Prejudic'd*, as not to be *capable* of being Undeceiv'd, tho', otherwise, a Man of a Good Understanding.

The *Reasons* given to Me for the Removal of this Scholar were These Three.

1. That, in *Baliol*, he had the Promise of a Tutor *for nothing*.
2. That he could Live *Cheaper* There, than at *Hart-Hall*.
3. That a *Scholarship* in That *House*, value 3 *l.* 2 *s.* 6 *d.* a Year, would be conferr'd upon him soon after his Arrival.

I shall consider *These Reasons* in their Order.

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With regard to the *First* of them, it may be Observ'd, That the UNIVERSITY doth *Allow* Tutors to *Receive* a Consideration for their Care of the Youth intrusted to them ; That, as This is very *Reasonable* in It self, so hath it ever been the *Practice* of Tutors to *Receive* a Consideration for such their Care ; That the Consideration they have receiv'd, not being limited by any *Statute*, hath *Varied*, and is, at this Day, *Different* in different Houses of Education within the UNIVERSITY ; That the Tutor's *Demand* being *Known*, and not objected to *before* a Scholar is Enter'd under his Care, the *same*, upon Entrance, becomes the Consideration that is *Agreed* to be paid for his Care ; That the Labourer is *Worthy* of his *Hire* ; That *some Hire* is both a better *Encouragement* to a Tutor, and a greater *Obligation* upon him to take a *Due Care*, than *No Hire* ; That the *Greatest Hire*, of which Any Tutor in the UNIVERSITY is, at this Day, thought *Worthy*, compar'd with the *Expence* he hath been at, and the *Pains* he hath taken, and the *Tears* he hath spent in order to *Qualifie* him-

himself for This Trust ; and also, with the *Further Labour* and *Time* he must employ in *Discharging* it faithfully, is very *Small*, for Each Scholar to be educated by him ; and that he can the *Less* afford to be depriv'd of any *Part* of it by *Invitations* given to his Scholars to Desert him ; and a *Tutor* of *Hart-Hall* much *less* than any *Other Tutor*, because He is *Limited* to a small Number of Pupils falling under his Care within a *Limited Time*, and cannot, after his Class is compleat, fill up the Vacancies which shall happen by *Defections* from him ; That unless Learning be the very *Lowest* of all *Attainments*, and the Education of Youth the very *Worst* of all *Professions*, *Thirty Shillings* a Quarter, for near *Three times as many Lectures*, is not so Extravagant a Demand, as that even He, who *Pays* it, should do it with an *Unwilling* Hand, much less that any one, who hath *Himself* been a *Tutor*, and who hath experienc'd a faithful Tutor's *Trouble* and *Anxiety*, should think it *too much* for any of his *Fellow-Labourers* in the same Vocation, altho' their Circumstances should happen to be so Affluent that they Need not any Re-ward,

ward, or their Friendship so particular that they do not Desire it ; That, therefore, if the Promise of being a Tutor *for Nothing* had been a proper Inducement to this young Man to have Enter'd himself in *Baliol College*, when he first came to the University, it will not, I conceive, be allow'd to be so justifiable a Motive to his Leaving *Hart-Hall*, of which Society he, at that time, chose to be a Member ; That, if This Practice should prevail, and Tutors thus *Defrauded* of their *Pupils* should be dispos'd to make *Reprisals*, it would bring the University into Confusion, and not much tend to the Advancement of Learning : For, it is a known Discouragement to *Industry* and *Ingenuity* in some Countries, that a Man cannot be secure of Possessing the Estate he shall raise by his *Labour* and his *Skill* ; and the same will a Tutor be under to Improve his Pupils, if, afterwards, they may be so easily taken from him, and perhaps, so much the sooner, by how much the better they are Improv'd.

Thus much I submit to the Judgment of the UNIVERSITY ; and One thing I would also

also suggest to *Parents* ; That I never had any Thing done for Me *for nothing*, which did not, in the end, stand me in much more than the full Value ; and that, for the most part, That which Costs Little is Worth Less. I do not say this to derogate from the Character of the Gentleman who hath so cheaply offer'd his Services, because he hath the Reputation of a *Scholar* and of a *Man of Parts*, and, I believe, deservedly : but the more worthy he is to be *Prais'd* on the account of his *Abilities* as a *Tutor*, the more I *Blame* him, if, whilst he was *Himself* Unhurt, he hath not doubted to Interest himself in the unjust Resentments of his *Friend* ; and whilst he was a Member of so *Flourishing* a *Society*, and had so *Acceptable* a *Character* as might Entitle him to as *Many Pupils* as he pleas'd, out of the Wide World, he hath submitted to so mean an Art, upon so unworthy a Motive, in order to increase His *Large Flock* out of My *Small Fold*.

The *Second Reason* offer'd to me by *Joseph Somaster* for his Removal, was, That he could Live *Cheaper* in *Baliol College*.

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The Father, when he Enter'd him in *Hart-Hall*, told the Young Man's Tutor, that he therefore Enter'd him in *Hart-Hall*, and not in *Baliol College*, because he already had a Son of *Baliol College* who had spent him too much Money ; and, I own, I could not help being surpris'd, that the House of Education, he had chosen for the suppos'd *Frugality* of it, should have prov'd more *Chargeable* to him, than even That which he had avoided for the *Tried Expence* thereof. I beg I may not be Misunderstood. I do not hereby insinuate, that *Baliol College* is a more Expensive House of Education than *Hart-Hall* ; for *Their Oeconomy* I do not know ; and I do know there have been Young Men in *Hart-Hall* who have spent their Fathers too much Money. I am moreover very willing, that *Baliol College* should be esteem'd as *Cheap* a House of Learning, as any in Either UNIVERSITY ; but I am not willing, that either *Baliol*, or any Other College whatsoever, should be thought a *Cheaper Place* to Live in

in than *Hart-Hall*, because I do not think it possible.

I will not be a Judge in my Own Cause, the World shall judge between Us, so far as I can enable them to do it.

The Following is an Exact Account of *Joseph Somaster's* Expences in *Hart-Hall*, for that Quarter, wherein he apply'd to Me for a *Discessit* to go to *Baliol College*, in order to live cheaper there, being *Michaelmas Quarter One Thousand Seven Hundred and Twenty Three*, beginning, in the UNIVERSITY, on the Twenty First of *June*, and ending on the *Twenty Seventh* of *September*.

To the best of my Memory, the Account then given in to *Joseph Somaster* by the Butler was less than This now given in by Me, by about *Eight Pence*. The Error was Butler's, in Detriment to the *House*; and the Account, in Proportion, less exceptionable to the *Commoner*.

*A Particular of the said Commoner's
Expences in the said Mich. Quarter.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Chamber-Rent. ——— ———	01	00	00
^a Tuition and Officers Stipends	02	05	00
^b University Dues ——— ———	00	01	03
^c Charter ——— ———	00	00	06
Bedmaker's Wages ——— ———	00	06	06
Domus ——— ———	00	00	03
^d Decrements ——— ———	00	04	02
Servitor ——— ———	00	02	06
Commons and Battels (Cook and Butler's Salaries ^(e) in- cluded.) } ——— ———	03	16	11
	07	17	01

^a To the Tutor 1 *l.* 10 *s.* To the Publick Lecturer 5 *s.*
To the Vice-Principal, Chaplain, Catechist, and Moderator 2 *s.* 6 *d.* Each : *Stipends* somewhat different from Those allow'd to These Officers in Other Houses, and some small matter larger than have formerly been paid in This ; but of late Demanded here, in consideration that, the Society being limited to a small Number, the Tutors and Officers of the House wou'd have room to Deserve this Augmentation, and wou'd not have sufficient Encouragement without it ; and likewise, that the Young Men Oblig'd to *This* additional Charge, for the first four Years of their Education, are therefore exempted from Many other Expences, to which their Predecessors had been subject, no ways Necessary or Proper ; and, in seven Years time, amounting to very near an Equivalent.

^b To

A View of *Each Week's* Expence for
Commons, and Battels, in the said Quar-
ter, exclusive of the Cook and But-
ler's Salaries.

			l.	s.	d.	
June	28.	— — — — —	00	04	04	$\frac{1}{2}$
July	5.	— — — — —	00	04	05	$\frac{1}{2}$
	12.	— — — — —	00	04	06	$\frac{1}{2}$
	19.	— — — — —	00	04	05	$\frac{1}{2}$
	26.	— — — — —	00	04	08	
Aug.	2.	— — — — —	00	04	05	$\frac{1}{2}$
	9.	— — — — —	00	05	09	
	16.	— — — — —	00	05	03	
	23.	— — — — —	00	04	11	
	30.	— — — — —	00	04	10	$\frac{1}{2}$
Sept.	6.	— — — — —	00	05	01	$\frac{1}{2}$
	13.	— — — — —	00	04	11	$\frac{1}{2}$
	20.	— — — — —	00	04	09	$\frac{1}{2}$
	27.	— — — — —	00	04	11	$\frac{1}{2}$

03 07 07

- b To the Readers of the Unendow'd Lectures 6 d. To the Bedell of Arts 2 d. call'd Culet, i. e. Collecta. To the Keeper of the Galleries at St. Mary's 6 d. To the Clerk of St. Mary's 1 d.
- c Paid to the University, at Michaelmas and Lady-Day only, for the Defence of their Privileges.
- d Each Scholar's Proportion for Fuel, Candles, Salt, and other Common Necessaries : originally so call'd, as so much did, on these accounts, decrease, or was discounted from a Scholar's Endowment.
- e 4 d. a Week to Each of Those Servants from every Commoner of the Society, in lieu of all Fees and Perquisites before receiv'd by them.

To

The Peruser of this Account may be pleas'd to take Notice, that this was a Quarter in which there were *Fourteen* Weeks, and of which the Commoner was not Absent from the Hall *One* Day ; and that the Pure *Commons* and *Battels* of this Whole Quarter amount
to no more than - - - l. 03 07 07

Add to this,

The Cook and Butler's	}	00	09	04
<i>Salaries</i> for <i>Fourteen</i>				
Weeks.				

The <i>Decrements</i>	00	04	02
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The Allowance to <i>Domus</i>	00	00	03
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The Allowance to the <i>Ser-</i>	}	00	02	06
<i>visor</i> for Waiting				

The Whole Expence of	}	04	03	10
Eating and Drinking,				
and of the Accommo-				
dations and Attendance				
and Service relating				
thereto, comes but to				

Which (*three halfpence* over) is 5 s. 11 d. $\frac{3}{4}$
per Week, or 10 d. $\frac{1}{4}$ per Day.

After

After this manner did *This Commoner* Live in *Hart-Hall* ; and after this manner, within a Trifle over or under, (and, if an Instance be produc'd to the contrary, I will be bound to give a satisfactory Reason for it) have *Other Commoners* Liv'd, and do still Live in *Hart-Hall* ; and after this manner, whenever my Family are not with me, which sometimes they are not for a Fortnight or three Weeks together, do I *Myself* Live in *Hart-Hall*. Upon these Occasions I hardly ever Dine or Sup out of the Common Refectory ; I neither *Vary* the Meat, nor *Exceed* the Proportion that is set before the *Lowest* Commoner ; *Ten-pence* a Day hath paid for my Breakfast, Dinner, and Supper, even when there was *Alc* in the Society, which now there is not. I have, I thank God, as Good *Health* as any Man in *England* ; and as good an *Appetite* as any Member of the Community ; and, for a constancy, had rather Live in this manner in *Hart-Hall*, so far as relates to *Eating* and *Drinking*, than at any Nobleman's Table in *Europe*. If Young Scholars can live *Cheaper* in *Baliol College*, I must submit :

submit : for I do not pretend that they can live *Cheaper* in *Hart-Hall*. If they cannot, this Young Man hath only given the World an Opportunity to remark his *Disingenuity* towards the *Society* he had a mind to *Disgrace* by *Leaving* it ; and his *Unskilfulness* in expressing his *Good Will* to that *College* he was *Impatient* to *Honour* with his *Presence*.

But tho' I dislike'd the *First Reason* for Removing as *Improper* to have been given tho' *True* ; and the *Second*, as not being *True*, at least not Believ'd by *Me*, nor Explain'd by *Joseph Somaster* to be so ; yet the *Third*, with some Reluctance, I comply'd with. For, tho' a *Scholarship* of 3 l. 2 s. 6 d. a Year, was but a *small Matter* to induce this Commoner to change the Place of his Education ; tho', small as it was, a pretty deal of *Expence* was antecedently necessary to the Enjoyment of it ; tho' it was afterwards to *Decrease* in its Value in Proportion to the Time he should not *Reside* upon it ; and did not lead to any *future Advantage* in the *House* he was going to be a Member of ; yet, whilst

I labour'd under the Grievous Opposition given by *Exeter-College* to the Incorporation of my Society ; and the Favourers of my Design with-held their Intended Benefactions, until the same might be firmly Establish'd by the *Charter* his Majesty was graciously dispos'd to Grant me ; I consider'd, *This* was more than I could then give him ; and therefore being assured by the Master of *Bathol*, that *Joseph Somaster* would be admitted into the said *Scholarship* so soon as he should Leave *Hart-Hall*, I let him go. But I must not let him go, without intreating the very worthy *Master* of that Flourishing Society, whom I Love and Honour for his Learning, and for his Care of the Youth committed to his Charge, to Enquire, Whether he hath not been Impos'd upon by a False *Certificate* of this Young Man's Age, in order to his obtaining a *Scholarship* in that *College*, of which, by the *Statutes* thereof, he was not *Capable*. For, I am *credibly inform'd*, that a Person having exceeded the *Eighteenth* Year of his Age, tho' but a Day, is not *Capable* of

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this Scholarship ; and I certainly know, *Jos. Somaster* was between ^a *Eighteen* and *Nineteen* when he was *Matriculated* in the UNIVERSITY ; and above ^b *Nineteen* when he was *Admitted* a *Scholar* of *That College*. And, if so, He is eating the Bread of some poor Youth *duly Qualified* for this Scholarship, when He is not ; - and having a *Right* to it, when He hath none. And then, of the *Three* weighty Arguments produc'd for Leaving his former Society he is left without *One*.

The Parent perhaps will further have to say, that when He *Enters* his Son in Any Society, he imagines, he is doing such Society a *Good Office*. Number gives the Governor a greater *Reputation*, the Tutors a better *Maintenance*, the Society a larger *Interest*.

^a *Joseph*, the Son of *Joseph Sommaster*, and of *Julian* his Wife, was Baptiz'd, Dec. 5. 1704. See the Reg. of *Modbury*, in *Devon*. He was *matriculated* Ap. 2. 1723. and then writ himself 18 Years of Age. See the *University Matriculation Book*.

^b He was not admitted Scholar of *Baliol College*, till after the 14th of *December*, 1723. having Battel'd upon his own Name in the *Buttery Book* of *Hart-Hall* on that Day. See the said *Buttery Book*.

The *Sollicitations* by which these *Entrances* are often procur'd, and the *Acknowledgments* that are freely paid for them, do assure *Him*, They are matter of *Obligation*; and if, without expecting *Importunity*, or accepting *Entertainment*, he hath shew'd his *Good Will* to any particular Society by *Entring* his Son a Member of it, he hopes, it is not less a *Favour*; and if, when, after this, he shall have a mind to Remove him from That Society to Another, for Reasons best known to Himself, he must meet with Obstruction, He thinks He is not well *Required*.

This, I believe, is a pretty general way of Thinking, tho' possibly not the more just; and a Man, who shall adventure to declare himself of Another Opinion, may very probably incur the Censure of *Singularity* at least, if not of *Ingratitude*. To the Censure of *Singularity*, provided I rightly differ, I shall not unwillingly submit; wishing however, that I was not *Singular*: To that of *Ingratitude* I have great Reluctance; and, to avoid the Imputation

of it, shall very freely communicate to *Parents* what my Thoughts are of *This Matter*.

I am, then, entirely of Opinion, that a Wise Father doth not Enter his Son in This or That Society out of *Friendship* to the Governor thereof, but as *best Liking* This or That Place of Education. I enquire not how he comes to give this Preference, nor whether he be in the right, or be mistaken in it. I take it for granted, that This is his chief Motive, because I think it *ought to be so*. The Good Education of a Son is a matter of so great Importance, that no Governor must think himself neglected, if a Parent be perswaded better Things of *Others* than of *Him*. For a Parent may still have a very good Opinion of his *Friend*, and yet, perhaps, not of *Those* related to him in the Government of his Society. He may like the *Learning*, and *Morals*, and *Temper* both of Him and his Assistants, and yet Dislike their *Method* of Institution. He may have no Exception to the *Discipline* of This House, and yet be determin'd in his Choice by better
better

better *Prospects* in Another. *Misrepresentation* may have gone out against his Friend, and a Parent may have been *Prejudic'd* by it, and his Friend may have had no Opportunity to *Undeceive* him; nor, in the mean time, can well blame him, if he act agreeably to that Error which he could not remove.

For my own part, so long as the Children of my particular Friends may certainly have as good Education in Other Societies as in Mine, I had rather they should be Enter'd in Any of Those, *than* in Mine. I would not have That Bias upon me to a greater Concern for *Them* than for *Others* equally entitled to my *Utmost* Care. *They* may presume more upon my Favour than I can allow them to do without Partiality; and stand less in Awe of Those Penalties they are sure I shall inflict with Reluctance; and which the less they expect, the more they will resent. *Their* Misbehaviour will affect me with a Deeper Concern; and how Paternal Tenderneſs leaning uſually to the afflicted Side will interpret concerning This, is matter of greater Anxiety; and

and the Consequence of the kindest Offices may be the *Coldness*, if not the *Loss* of the most valuable Friendships.

I say this to shew that every Parent is at liberty to Enter his Son in what House of Education he pleases ; that he ought always to be so ; that he is under no Temptation to do otherwise than as in his Own Judgment he approves ; that no body will take any thing amiss of him let him do what he will ; that, in what he does, he is conceiv'd to be pursuing his Own Interest, and consequently not, as yet, laying *Obligations* upon any Other Person. For, if a Governor is not to be disoblig'd, that his Friend, for proper Reasons, or, which is all one, for such as he thinks proper, Prefer Another Society to His ; neither is he, as yet, to think himself overmuch oblig'd, that his Friend, for the like Reasons, happen to Prefer His Society to Another. For tho' I refuse not to be *Thankful* to any Parent for the *Honour* of his Good Opinion, yet before I *abound* in thankfulness, I beg leave to understand what is the Value of the *Benefit* I receive from him. I beg leave
to

to wait a while, in order to see with what *Parts* and *Abilities* the Young Man is sent unto me ; and whether, (at an UNIVERSITY) I am to be a *Schoolmaster* to him in *Grammar*, or a *Tutor* in *Philosophy* ; and likewise to Observe of what *Temper* he is, of what *Diligence*, of what *Sobriety*, of what *Modesty* ; and, in general, whether He gives me *Comfort* in his Education, or *Trouble*. If *Trouble*, What becomes of the suppos'd Obligation ? *Trouble* is not a *Benefit* ; and, if *Comfort*, it is so very *precarious* that it may soon be over-valued. SOLOON thought it could not properly be said of Any One that he was a *Happy Man* 'till he had reach'd the *End* of his Life ; and I have seen such surprising Turns in the *Behaviour* of Young Men of the most promising Hopes, in the Course of their Education, that I know not how to possess the *Comfort* they at any time give me, but with great *Distrust* of its *Continuance* ; nor can think it *Solid* and *Sincere* 'till they have *Finish'd* their Education and *Left* the Society.

The bare *Entring* a Son in a Society, with a Prospect of his reaping from thence

a *Benefit* at least *equal* to, if not exceeding the Consideration allow'd for it, seems not, then, to confer so great an *Obligation* upon the Governor thereof, as that he should be esteem'd *Ungrateful*, if, afterwards, he do not willingly suffer the *Discipline* of his House to be *Eluded* at the Pleasure of Parents *Manag'd* by their Children.

It may perhaps be said, that, if no Scholars should apply to be Admitted into a House of Learning set apart for Education, the Governors and Tutors of it would have a Profession without *Employment*, and consequently without *Profit* : but it may be reply'd, that, if they are fit to be *Governors* and *Tutors*, they are fit for *something else* ; and, if their Time be not employ'd in the Education of Youth, they may direct their Studies Another Way as much to their *Advantage* ; and, considering the Discouragements they meet with, more to their *Satisfaction*.

But were the Putting Young Scholars under their Care, as Necessary to their *Subsistence* as it is thought to be ; yet can
This

This be esteem'd to Confer no *Other Sort* of Obligation than doth the Recommendation of a *Chapman* to an *Artificer*; with this Circumstance of Disadvantage to Governors and Tutors, that the *Mechanick* is sure to have the Value of *His Art*, and of *His Pains*: and, yet, even in This Case, the *Purchaser* of the *Ware*, if he hath been honestly dealt with, having altogether as much Need to *Buy* as the Other hath to *Sell*, doth not think he hath *Conferr'd* a greater Obligation than he hath *Receiv'd*.

When a Relation of *Arch-Bishop Sheldon* sent his Son to Me, with Instructions to Enter him in *All Souls College*, because the *Arch-Bishop* had formerly been *Fellow*, and then *Warden* of That House; and, if This could not be, then, in what *Other House* I pleas'd: Since I could not Enter him in *All Souls* (it being an Excellent Part of the Constitution of *That Society* to Admit no Other Members of it, but such as having liv'd with Reputation in the UNIVERSITY for some Years are Ambitious to be Elected into it,) I Enter'd him in *Trinity College*. And why in *Trinity*? Because, since he could

not be of *That College* of which his Great Relation had been *Fellow* and *Warden*, I thought the Next most agreeable thing to the Father would be to have his Son of *That Society* of which the *Arch-Bishop* had been a *Commoner*, before he was Chosen *Fellow* of *All Souls*. And why not in *Hart-Hall*, since the Education of Youth was my *Profession*, and I was left at *Liberty* to Place him where I pleas'd? Because I expected, if the Father had *Preferr'd* My Society to any Other, he would have *Desir'd* his Son should have been Admitted into it; and since *He* did not Prefer it, I thought it would not become *Me* to Prefer it. Nor shall I ever Desire that Any Scholar should be a Member of My Society who doth not *Himself* Desire it, or whose *Parents* do not Desire it for him.

I profess, as often as I think of These Things, which I do every *Day*, and almost every *Hour* of each Day of my Life, I am astonish'd, that any Teacher of *Philosophy* should Himself be so *Unlearn'd*, as not to know that *Wisdom* is of such Transcendent *Modesty* and *Beauty*, and so capable of giving

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extreme

extreme *Delight* to the Happy Possessor of her, That *She* is full *Worthy* to be Desir'd with *Impatience*, and Sought after with *Care*, and Courted with *Affiduity*, and Carrels'd with *Indearment*, and ought not to *solicite* Admirers, nor to *Obtrude* herself upon them, lest by Persons of Discernment *She* be *Despis'd* for her Forwardness, her *Affectation*, and her *Vanity*.

It is enough that the Governors of *Philosophical Schools* be willing to Try, whether they can, with their utmost Skill and Application, *moderate* and *direct* the Passions of Young Men, and form them to Virtue : a Task of no mean Importance, of no inconsiderable Difficulty ; and always attended, as with great Uncertainty, so with great Solicitude about the Event : in which, if they succeed, they *Oblige* infinitely ; and, if they do not, they cannot, sure, have contracted any *great Obligations* for the *Good Offices* that are done them, in sending *such Scholars* to them as shall have *disturb'd* their Tranquillity.

To Ask, and Solicite, and Importune a Parent for *These Favours*, is what a *Modest* Man cannot do ; for it is to say of Himself that *He* Instructs in the *best manner*. It is what a *Prudent* Man dares not do ; for it is to *Engage* for the Sobriety and Improvement which no Man Living can *Warrant*. It is what a Man of *Proper* Talents *needs* not do, for his *Qualifications* will solicit for him. It is what a Man who *Knows* he hath proper Talents will not *Condescend* to do, for it is to render his Abilities *suspected*, and to make a *Profession*, which, in it self, is of the greatest *Dignity*, of the lowest *Consideration* and of the cheapest *Value*. Did SOCRATES ever ask any Mortal to send him Scholars ? If any thing had ever escap'd out of those venerable Lips that was capable of being so interpreted, he would have been confounded at the *Prostitution* of his Wisdom.

There are indeed *Good Offices* which a Parent may do for Governors of Societies, in a proper *Care* of his Son, *before* he sends him to the UNIVERSITY, and in a
proper

proper *Conduct* towards him *afterwards*. But *These*, being at once the Parent's *Interest* and *Duty*, are not to be Imputed as *Obligations* to Governors of Societies. However, since *These* have a natural Tendency to make the Business of Education Easy, Pleasant, and Successful, Those who are engag'd in That Employment, will be always *Thankful* for them. But as *These* good Offices *may be* repaid by the Instructors of Youth in their subsequent Care of the Scholars committed to their Charge, so if they *are* repaid, let them have the Satisfaction to think they are not still in Debt.

There is nothing in which Men are more likely to Err than in the Estimate they make of Mutual Benefits. I beg Leave therefore to embrace the Opportunity that is given me to Declare, What it is I Expect from *Parents*, which if *They* do not perform, the less, I hope, they will Demand of *Me*; and the less forward they will be to Accuse the UNIVERSITY. And What it is they are Entitled to from *Me*; which the less I Regard, the more I shall deserve Reproach.

Who-

Whoever intends Me the Favour of Educating his Son, I expect, that he should have Impress'd upon his Tender Mind early Notions of *Justice* and *Honour*; have encourag'd an *Openness* and *Frankness* of Behaviour; have shew'd an Example of *Sobriety*, *Devotion*, and good *Order* in his Own Family; and have so far conceal'd his Affection as to have preserv'd his Authority.

I expect that when he is sending him to the UNIVERSITY, he would often say to him, "SON, You are going into the Wide
" World. Every Step you take in it is
" attended with *Danger*, and requires *Cau-*
" *tion*. My *Eye* is upon you no longer;
" and the *Vigilance* of Governors and *Care*
" of Tutors cannot follow you every where.
" Few will have *Concern*, or *Affection* e-
" nough for you to advise you *faithfully*.
" Your *Conduct* must be a good deal regu-
" lated by your Own *Reflections*. The on-
" ly secure *Paths* are Those of *Religion*
" and *Virtue*; in which it will not be dif-
" ficult for you to walk, if you live agree-
" ably to that *Simplicity* of Life which
" the Rules of *Academical Societies* pre-
" scribe.

“ scribe. Mix not Intemperance with your
“ *Growing* Years, nor Treasure up Infirmities
“ against an Age the *fittest* for Employment. You have *Receiv'd* Health
“ from your Parents, and you *Owe* it to
“ your Children. Be careful in the Choice
“ of your Company ; pay Civility to All ;
“ have Friendships with Few ; not too
“ quickly with Any : An Idle Companion
“ will Corrupt and Disgrace you whilst
“ you Associate with him, and Malign and
“ Expose you when you shall shake him
“ off. In this be advis'd by Those whom
“ I intrust to do all good Offices for you.
“ Whenever you find yourself with Persons
“ of Superior *Age*, or *Quality*, or
“ *Station*, or *Endowments*, pay a Deference
“ to them. So much is Due to their *Experience*,
“ and to their *Character*. *Modesty* is the most amiable Virtue, especially
“ in a *Young Man* who professes himself
“ to be a *Learner*. Possibly in a Large
“ Society you may meet with some bold
“ Young Men, who will think to arrogate
“ to Themselves a *Value* amongst their ill-
“ bred Companions, by daring to say and
“ do *Abusive* Things to their Governors :
“ but

“ but do not you do so ; for *Impudence*
“ is not *Magnanimity*. A brave Mind is
“ seen in persevering thro’ the Difficulties
“ of a Virtuous Course ; in the Conquest
“ of irregular Appetites and Passions ; and
“ in Scorning to do any thing that is mean
“ or base, or unworthy of a Just Man.
“ Have nothing to do with *Politicks*, which
“ when you shall have studied all your Life,
“ you will not have found out; What
“ will hereafter be the *Humour*, or *Re-*
“ *sentment*, or *Private Interest*, or *Publick*
“ *Views* of Men in Power : a Study, which,
“ as it is generally directed, rather leads
“ from *Virtue*, is foreign to your *Present*
“ *Purpose*, and, in which if you could real-
“ ly have *Skill*, at your Age, it would seem
“ to be *Affected*. Take the proper Advan-
“ tages of Living in a Society. Observe
“ the different *Tempers* and *Dispositions* of
“ Men ; Shun their *Vices* ; Imitate their
“ *Virtues* ; make Use of their *Learning* ;
“ and let the Many Eyes that are upon
“ you, the Conscience of your Duty, and
“ an Indignation to be Insignificant, raise
“ an *Emulation* in you to excel in some
“ kind of Art or Knowledge that may
“ here-

“ after be Useful to the Publick. From
“ the Moment of your Entrance take care
“ of your *Reputation*. Let not *One Exer-*
“ *cise* go out of your hands that hath
“ not employ’d your utmost Diligence.
“ Notwithstanding the Affection I have for
“ you, I shall not be able to do you the
“ Service I desire, unless you assist me
“ with your *Character*. And, in all doubt-
“ ful Cases, let not your *Father* who
“ Loves you best, and your *Governors*
“ who are well able to Direct you, be the
“ *only Friends* you will not Consult.

When the *Parent* hath actually sent his Son to the UNIVERSITY, to be there Educated by Me, I expect, he should be well aware, that We are both embark’d in the same Design, and aim at the same End, *The Education of His Son*; in which, as I can have no Interest *Equal* to His, so neither *Separate* from His. I expect that, for the promoting This Design, and for the obtaining This End, He should be ready to do me all the good Offices of a Wise, Affectionate, and Faithful *Ally*. I expect that, in all *Doubtful* Matters,

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He should Advise with Me ; and that, in all Cases deserving and wanting His Assistance, He should Cheer Me with his *Courtenance*, and Strengthen Me with His *Authority*. Particularly, if he hath been so prudent as earnestly to Desire of Me, “ that *His Son* may submit to the Rules “ of the Place of his Education equally “ with the *Meanest Member* of the Community ; that he may live soberly, virtuously, frugally, studiously : ” and I, accordingly, being *affected* with the *Parent’s Concern*, and *sensible* of the *Trust* reposed in Me, pursue his Instructions with *Fidelity* ; and possibly, thereby incur the *Displeasure* of the *Youth*, and expose Myself to the *Obloquy* of his *Idle Associates*, who have *Leisure* to find fault with my *Diligence*, and *Disingenuity* to *Misrepresent* it, and *Malevolence* to *Disparage* it, and *Activity* to hinder any good *Effects* of it ; I expect, that, under These Difficulties, which the Conscience of My Duty, and My Zeal for his Service have brought upon Me, He should not have so little Honour as to *Desert* Me, much less to *Revolt* from Me to the Opposite Side,

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and

and to *Betray* Me, and *Fight* against Me: but that he should be Attach'd so much the *closer* to Me, by how much the more He finds me in Distress that *Needs* His Help; and in Distress for *His Sake*, that gives Me a *Perfect Title* to it. I expect, that, if He receive any Complaints from his Son, they may be imparted to Me. There may be *Reason* for Those Complaints, and then I shall have Opportunity to do *His Son* Justice. There may be *No Reason* for them, and, then, to do *Myself* Justice. And Lastly, If there should happen to be a Disorder in the Society, or any thing should be reported of its Discipline tending to lessen either the Reputation or Interest of the *House*, or of the *Governors* or *Tutors* thereof, which, at first hearing, may surprise him; I expect, that, whilst he desires his *Son* may be taught to be a *Philosopher*, he should not *Himself* be such a *Plebeian* as to be carried away with a *First Appearance*: but that he should desire an Account of Facts from Me; and communicate to Me what different Representations of the said Facts he receives from Others; and that, if the same be not well supported,

he should be ready to assist me to reduce
'That into Order which is out of Order ; and
be a good deal guided by Me in the Ap-
plication of such his Assistance.

For *Myself* ; from the Moment a Parent
hath Enter'd his Son in my Society, as, I
cannot but think, he hath thereby given
me a Proof of his Entire Confidence in
Me, so hath he merited of me that I
should not Abuse it. I must therefore
now look upon the Son as One of *My Fa-*
 mily ; I must consider, that *I* am in the
Place of his *Father* ; that the same Folly,
and Idleness, and Ill Manners, and Intem-
perance which a *Wise Father* would dislike,
I must dislike ; that the good Education
of the Youth is of so great Consequence,
that not only his *Own Welfare* depends
upon it, but the *Happiness* also of *Mul-*
 titudes is Interested in it ; that if the Prin-
ciples of Religion, and Virtue, Sobriety,
Honour, and Justice be well impress'd up-
on him, the Influence of them will not
only reach his Father and Mother, and
Brothers and Sisters ; but descend also to
his Wife and Children, to his Friends and
Ac-

Acquaintance, to his Servants and Dependants ; and be diffus'd and distributed into all his Contracts and Promises, his Trusts and Engagements. I must further consider, that what is of This Consequence is by *Me* Undertaken ; and for such a *Reward* as I have thought fit to *Accept* ; that hereby I profess to have *Leisure*, *Inclination*, and *Ability* to perform what the Parent expects ; that hereby *Others*, however well-Dispos'd or Qualified to instruct, are by *Me* excluded from taking the Charge of This Youth upon them ; that if *I* neglect him, I do him an Injury which I can never Repair ; that not only the *Expence* of a Liberal Education is Lost, (a Burthen of it self insupportable to *Many* Parents ;) but the *Time* is Lost, and the *Man* is Lost. And I become Answerable to God, and to the World, for all the Irregularities of His Future Life, which might have been prevented by a better Care.

Now, if, agreeably to These Considerations, I shall have Discharg'd *My Duty* faithfully and conscientiously towards him, whatever *Obligation* I may seem to lie under

under to the *Father*, for having had so good an Opinion of the *Society* as to *Enter* his Son a Member of it, I shall think Myself to have fully satisfied This Obligation, even tho' the Young Man should not have receiv'd *Benefit* equal to the *Pains* I had taken to Improve him.

Possibly a *Parent* may expect from *Me*, that, as often as He enquires after his Son's Deportment, I should be very *Particular*, and acquaint him with *All* that I know, whether *Bad*, or *Good*. The *Good* he shall be sure to hear the first Opportunity: the *Bad* when I shall think it Convenient. What I can correct *Myself*, I am not willing the *Father* should ever know. As I may be too lavish in my Praise of the Scholar's First Behaviour, and make a Parent too secure, and, if the Future Conduct be not agreeable to the Present, heighten his Disappointment; so may I be too forward in my Dispraise of it, and make a Parent uneasy where all that was wanting to be done, might have been done without his help. Unwelcome Things must be sometimes told; and a Father must be rather
Griev'd

Griev'd than *Deceiv'd* in a Matter of so great Importance. But, is there any time of Life wherein an Affectionate Parent is without Anxiety? And shall I be at once so Ill-natur'd and Impertinent as to afflict him unnecessarily? Provided I am not *too long* Trying to rectify what is amiss in the Scholar, it is better I should Try without the Paternal Aid. For, if I Succeed, I shall not have Expos'd him. The Character which was *Threaten'd* with Danger, having narrowly *Escap'd*, and being yet *Unhurt*, may help to shew him the *Value* of it, and make him studious to *Preserve* it. Possibly he may Love *Me* the more; for that I had him in my Power, and there was Room for Complaint, and yet I was Tender of him. This Affection in the Scholar, may be made use of by the Governor to many excellent Purposes; and, in good Natures, with better Effect, than what repeated Admonitions and Punishments would have produc'd without it. The Son, not conscious of having Offended the Father, will meet him more *cheerfully*, and, believing the Father to have a good Opinion of him, will converse with him more *freely*;

freely ; and a Thing, too uncommon but very defireable, may come to pass, there may be a *Friendship* between them. Besides, there are many Faults in Young Men, which, tho' it be proper for a Governor not to *Overlook* them, are yet too *Little* to be represented to a *Parent* ; and, when complain'd of by a *Governor*, begin to have the Appearance of being *Greater* than they really are. Besides, I don't know the *Tempers* of *All* Fathers. Some have too great *Lenity* ; and here, when the Irregularity or Neglect hath been Complain'd of, and forgiven, or not resented properly, the Son is out of his Pain ; He hath nothing further to fear ; He will go on just as he did before ; He hath found out that his Father can't be angry with him. On the other hand, some Parents have too great *Asperity* ; and here, more Mischief may officiously and indiscreetly be done in a Moment, than an Age of after-extenuation of the Fault, and Remonstrance against the Paternal Severity, can repair. In the former Case, it is better the Father should not *Contend*, than not *Conquer*. He had better leave his Son to his *Governor*,
whose

whose *Polity* can never suffer *Him* to be defeated, and who, if he will be *Equal*, and keep up to, and *within* the Rules of his Society, will always have it in his Power to be *Invincible*. In the Latter, the Son knows best what he has to fear; and what he is very much afraid of he must take care to avoid, by letting other Methods prevail. For, if They do not, This, after fair Trial, and before ill Habits are got, is then to be made use of, let what will be the Consequence, if a Governor will be either *Faithful* to the *Trust* repos'd in him by the Father; or *Careful* of the *Society* he Governs, which will always suffer from the Conversation and Example of an Idle or Vicious Member, who shall be seen to have any rest in it without a quick Reformation.

With regard to the *Behaviour* of Young Men, *Allowances* must be made for their Warmth of Temper, brisk and Enterprizing Spirit, Inadvertence, Inexperience. But then, as they are *capable* of Advice; and stand in *need* of it; and, that they may the better *receive* it, are put under Governors

and Tutors, whose Years *enable* them, and whose Stations *require* them to give it; and who are intrusted with Authority to *inforce* it; so will it be expected, and insisted upon, that Young Men should *hearken* to it, and *regulate* their Conduct by it. The most *conceited* Young Men Living do not, surely, think themselves altogether so *Wise* now, as they shall be Twenty Years hence; and probably may not judge amiss, if they should do their Governor the Honour, since he is Twenty Years *Older*, to think Him also somewhat *Wiser*.

With regard to the *Improvements* of Young Men, *Allowances* must be made likewise, on account of the Difference of their *Natural Parts*, and of the different Degrees of *School Learning* with which they come to the UNIVERSITY. But then, as *Diligence* is in Every Man's Power, so their *Utmost Diligence* will be requir'd of them. With This a Governor will be contented, tho' the *Effects* of it be but *mean*. Mean Performances, if These are the *Best* they can produce, must have a *Value* put upon them above their *Proper Value*; and a *Modest, Innocent, and*
Dili-

Diligent Youth (which is a *Lovely Creature*) is entitled to the best *Interpretations* of Every thing He *can* say or do.

But, tho' the *Utmost Diligence* be Requir'd, yet are not *proper Intermissions* Disallow'd to *Studious Youth*. They foresee the *Liberty* they shall shortly be in the Possession of. They must be let into the *Use* of it by degrees, that they may neither be *Impatient* for it at present, nor *Abuse* it hereafter. Some Proportion of it was Allow'd them at *School*. A *Greater* will be Indulg'd them at the *UNIVERSITY*. That *Time* is not always thrown away which is not directly employ'd in the *Particular Study* they are engag'd in. *Relaxations* from *Business* prepare them to be equal to the *Difficulties* of it. They will return to it with greater *Vigour*, and affect it with a better *Liking*. If therefore they shall be truly careful to Answer the *End* of their coming to the *UNIVERSITY*, it will not be thought criminal in them, if sometimes they do a *Different Thing*, or sometimes *Nothing*.

But if Young Scholars will *Trifle* away all their Time, and *Lose* the Opportunities of Improvement which will never return to them ; if they will *constantly* impose *crude*, and *perfunctory Exercises* upon their Governor, to whom, perhaps, it may be often painful to read the *best* they can do ; if, he finds, they are not at all *in earnest* in applying Themselves to the *Business* of the Place, but consider only, how, by affected and unnecessary Occasions of Absence, to *Evade* it ; if, instead of letting him have any agreeable Fruit of the *Pains* he takes with them, or of the *Advice* he gives to them, they bring *Difficulties* upon him when they are of Standing for *Degrees* in the UNIVERSITY, or of Age for *Sacred Offices* in the Church ; if, instead of *Submission* to the Rules of the Society they are Members of, and to the Methods of Institution in it, there be *Perverseness*, and *Obstinacy*, and *Impudence*, and *Cavil*, and *Combination*, than which, as there is nothing more *Disagreeing* with the Nature and Design of Government, so is there nothing more *Loathsome* to a Governor ; if, instead of *Sobriety* which keeps the Constitution cool,

cool, and clean ; and the *Mind* vigorous, and active, and lively, and fit for Business ; they go Every Evening to a *Publick House*, and, from a *Reluctance* to the least Degree of Intemperance, become *mighty to mingle Strong Drink* ; and suffer the Love of it insidiously to steal upon them, insensibly to grow up with them ; 'till they habitually Desire it, Long for it, Hanker after it, are Uneasy without it ; and at last carry this mean, pernicious, sinful Habit along with them to their respective *Settlements* when they go abroad into the World : To the Loss of their *Time* ; and Diminution of their *Fortune* ; and Decay of their *Parts* ; to the Impairing their *Health* ; and Sowing their *Temper* ; and Sullying their *Reputation* ; to the Exposing their *Innocence* ; to the Weak'ning their *Authority* and *Influence* ; to the great Burthen of their *Oeconomy* ; and Destruction of the *Peace* of their *Families* ; and Hazard of the *Prosperity* of their *Children* ; I am of Opinion, that he who *Conceals* these things so every way injurious to the Young Men intrusted to his Care, is not *Good-natur'd*, which he may think he is, nor ought he

†

he ever to be so esteem'd : unless it be a *Proof* of his *Good Nature*, that he is *Unfaithful* to his *Trust* ; *Indolent* in the *Ruin* of his *Scholar* ; *Insensible* of a tender *Parent's* *Concern* ; *Unmindful* of the *Honour* of the *UNIVERSITY* ; *Disinterested* in the *Service* of his *Country* ; *Indifferent* in the *Cause* of *Virtue*.

Again, *Parents* of a better *Rank* or *Fortune* may, possibly, *Expect*, that *their Children* who are *Enter'd* of a *Superior Order* in *Any Society* ; and wear an *Habit* which distinguishes them to be so ; and are at somewhat a *Greater Charge* in the *Course* of their *Education*, should meet with a *Degree* of *Respect* from their *Governor* exceeding *That* which is usually shewn to *Scholars* of *Inferior Condition*. Or, if such *Parents* should not universally *Require* This, (for *Parents* differ) yet the *Young Gentlemen* *Themselves* will soon be instructed to *Demand* it ; and to think they are well *Entitled* to it by the *Merit* of their great *Condescension* in becoming *Members* of, and consequently *Ornaments* to the *Society*.

For

For my own part, I readily agree with them thus far, that, whoever is an *Ornament* to Any Society, He hath, on This very account, an undoubted Right to a particular *Regard* from the *Governor* of it : but, I fear, we are not perfectly agreed What it is *to be* an *Ornament* to a Society.

To wear *Fine Cloaths* is not to be an *Ornament* to a Society. An *Unity*, and *Simplicity* of Dress; of *Materials*, if not *Grave*, certainly not *Gay*, is more *Gentile*, more *Manly*, more suited to the *Studious Life*, more expressive of a Mind intent upon *Learning*, and inquisitive after *Knowledge*, and of a *Contempt* of what the *Effeminate* and *Illiterate* are wont to *Admire*. There are, it may be, *Times* and *Places*, wherein, if One be not too much *pleas'd* with *Fine Cloaths*, One may be allow'd to be *Fine* without *Censure*. But *Finery* at an *UNIVERSITY*, amongst *Scholars*, in a *Scholar*, and whilst he is professedly in *pursuit* of those *Improvements* which *adorn* the *Mind*, is, even in a *Person* of *Fortune*, an *Impropriety*, if not an *Absurdity*.

So

So that *This* sort of *Merit*, if it entitle him to any *Respect* from his *Mercer* who cloaths him with it, or from his *Valet* who strips him of it, cannot Entitle him to any from his *Governor*.

Neither is it to be an *Ornament* to a Society to spend a great deal of *Money* in it in costly *Treats* and *Entertainments*. For *Frugality*, which is *Sober* and *Temperate*, which avoids as well *Careless* and *Unnecessary*, as *Vicious* and *Vain* *Expences*, that there may be always wherewith to be *Just*, and *Good*, and *Beneficent*; that there may be no *Distress*, nor *Temptation* to do *Mean* or *Wicked* things thro' *Necessity*, is one great part of *UNIVERSITY Education*. All Our *Academical* Institutions have this *View*; They all tend *This Way*. A *Plainness* of *Diet* made acceptable by *Evening Sobriety* and *Early Rising*, and *This* in a *Moderate* Portion at *Stated Times*, is the *Universal Rule* of this *Place*; and is of singular *Use*, whether it be consider'd, as a *Help* to the *Contemplation* of the *Studious*; or as a *Preservative* of *Health* to the *Sedentary*; or as a *Guard* to the *Innocence* of

of Young Men whose Passions are pressing *with force* upon them. For any Young Gentleman, therefore, to *dissipate* a great deal of *Money* in so needless, so improper, so culpable an Expence, because he is *Rich* enough to *afford* it, or *Vain* enough to *affect* it ; and, thereby, to introduce into these Places of Education a *Reluctance* to comply with the frugal Methods of Life here propos'd and requir'd ; a *Nicety* and *Elegance* in Eating and Drinking ; *Dispositions* to Luxury and Idleness, and the natural Consequences thereof, is not to *Adorn* a Society, but to *Debauch* it ; is to hinder any body *else* from being an *Ornament* to it ; and the way to Entitle Himself, not to his Governor's *Esteem*, but to his very great *Displeasure*.

To *Adorn* a Society is to Live agreeably to the *Rules* of it ; to Study its *Peace*, and *Interest*, and *Reputation* ; to set such a *Pattern* of sober Life, and of strict Regard to Religious and Moral Duties, as to excite a general *Imitation* ; and to carry away such *Improvements* from it, as cannot fail to reflect *Glory* back upon it. I have read

in much admir'd *Authors*, that *Virtue* is the only *Nobility* ; and from thence infer, that a Youth of the highest *Quality* is no *Ornament* to Any Society without *Virtue*. If he departs from the *Virtues* of his *Ancestors*, it will be said of him without *Scruple*, that he is not an *Ornament* to his *Family* : nay, perhaps, that he is so far at least a *Dishonour* to it, as he makes it doubtful, Whether they had ever given him any *Useful Instruction*, or set him any *Fine Example*. If he suits not his *Behaviour* to the Institutions of his *Governor*, how is he an *Ornament* to his *Society* ? May he not rather be said to bring a *Discredit* upon it, as he makes it uncertain, Whether, since the *Abilities* and *Care* of *Governors* and *Tutors* produce not the *Desir'd Fruit*, any *Skill* or *Industry* was employ'd in his *Education* ?

But is there not a *Particular Respect* due to Persons of *Quality* and *Fortune* as such ? I readily agree there is ; and acknowledge, that their Superior *Birth*, or *Estate*, the One being a *Presumption* of better *Manners*, the Other a *Power* to do greater *Good*,
doth

doth entitle them to a *different Respect* from That Vouchsaf'd to Others of *Lower Condition*, and *Meaner Circumstances* : but again, I fear, we are not agreed wherein *This Respect* is to *Consist*.

The Greatest *Respect* that a Governor can shew [to Persons of *Distinction*, is, to help them to preserve their *Character*. This will best be done, by shewing them, that their *Superior Condition*, which may seem in *Vulgar Estimate* to give them greater *Licence*, doth indeed lay a greater *Restraint* upon them ; that their *High Situation* renders their Behaviour more *Conspicuous*, and obliges them to be more Careful of it ; that *More Eyes* will be upon *Them* to observe what *They* do ; that what *They* shall be Observ'd to do, whether Good or Ill, will come recommended to great Numbers by *Their Example* ; that *They* have it therefore a good deal in Their Power to make the World better or worse, as *They* shall be dispos'd to *behave Themselves* ; that, as it is Their *Privilege* to have an *Extensive Influence*, so is it their *Duty* to use it for the *Benefit* of Mankind, and for the *Glory* of

A a 2 God ;

God ; and, besides all this, that *Envy* will be very *Inquisitive* to know, Whether the *Station* or *Wealth* they Possess, be equall'd by the *Desert* of the Possessors : that, therefore, if They would be *Respected* by Others, They must *Revere Themselves*, stand in *Awe* of *Themselves*, and be careful not to do any thing *Unworthy* of *Themselves*.

A Governor will further shew his *Greater Respect* to Persons of *Superior Rank*, by Allowing them more of his *Conversation*, if he perceives it to be agreeable to them ; by receiving them in a more *free* and *open* manner than Others of inferior Condition will interpret *properly*, or make a *right Use* of ; by addressing himself to them in *Terms* most likely to affect *Generous Natures*, 'till he finds he makes no Impression upon them this way ; and, so far as will consist with that *Share* of *Vigilance* which is due to *Every Member* of his Society, by being as much more *Watchful* over *Their Conduct*, as *They* seem thereto entitled, by the *Greater Consideration* allow'd by their Parents for the *Care* of them ; and the *Greater*

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Importance it is of to the World, whether they do Well, or Miscarry.

But a Governor, who, as a *Philosopher*, desires nothing that is *Superfluous*; and who, as a *Divine*, knows for certain, that no *Earthly* thing is of *Any Value* compar'd either with the *Pleasure*, or with the *Reward* of *Virtue*; will not be so *base*, as, in conjunction with *Grooms*, and *Footmen*, and *Nurses*, and *Refugee Tutors*, to shew his *Respect* to them by *Admiring* their *Fortune*, or their *Birth*, and thereby corrupting their Minds with *false Notions* of *Greatness*; or by *Flattering* them in their *Follies* or their *Vices*; or by *Suiting* Himself to their *Irregular Appetites*. He will rather shew the great *Regard* he hath for them, by being solicitous to implant in them *Humility*, *Tenderness*, *Love of Justice*, *Modesty*, *Fidelity*, *Magnanimity*, Qualities ever attended with the *Affection* and *Esteem* of *Mankind*; by endeavouring to *restrain*, and *moderate*, and *direct* their *Passions*, interwoven as they are with their *Constitution* by the *Author of Nature* for very excellent *Purposes*; and by keeping their *Eye*
per-

perpetually and immoveably fix'd upon their *Mortality*. Worthy of so great a Prince was That Order of PHILIP King of *Macedon*, that a *Memento Mori* should be presented to him every Morning, lest, in the midst of his *Height*, and *Grandeur*, and *Affluence*, and *Prosperity*, which might discourage *Other* Monitors, he should forget that He must *Die*; and lest, in any part of the Day after, he should be transported to *Say* or *Do* any thing which could not become a Man that must *Die*.

As a Governor will not therefore shew his *Respect* to them by *Flattery* which will *Expose* them; nor by *Fearing* to give them *faithful Advice*, lest he should *Offend* them; as if it was the Great Man's *Privilege* not to have *One True Friend* in the World; so neither will he do it by *Partiality*. Where, therefore, the *Rule* is *General*, He will expect a *General Obedience* to it. He will neither be so *Intimidated* by their *Quality*, nor so *Astonish'd* at their *Wealth*, as to have any Doubt upon him, whether, when They have adventur'd to commit the *same Fault* with Others, They shall

shall suffer the *same Penalty*, having equally subjected Themselves to the *same Law*.

If there are Gentlemen who dislike the *Law* of their *Own Country*, they may live under *That* of *France*, or *Italy*, or *Spain* : but under *Whatsoever Law* they shall choose to live, to *That* they must submit. If they dislike the *Statutes* of any *Particular Society* in the UNIVERSITY, they will best please themselves in becoming Members of *That Society* whose *Rules* they prefer. But still of *Whatsoever Society*, govern'd by *Rules* which are *General*, they think fit to become Members, to *Those Rules* they must conform. If it be reasonable to exempt *Them* from the Penalties to which *Others* are subject, it will be reasonable also that there should be a *Law* to exempt them. In the mean time, as, where the *Law* of their *Country* makes no Difference between Persons, the *Interpreter* of it doth not think himself at liberty to make any, so, where the *Statutes* of a *Society* equally regard *All* the Members of the Community, the Governor of it will be oblig'd so to regard them. *Partiality* in a Governor weakens
that

that *Reverence* that is due to his *Persons* and consequently that *Awe* and *Influence* he should have upon his Society. *Partiality* in a Governor is an *Evil Lesson* to the Govern'd : Teaches *Them*, in their turn, to *Obe*y those *Passions*, which it is the Design of a Liberal Education to *Subdue* ; Teaches *Them* to prefer what their unaccountable *Love* or *Hatred*, what their unreasonable *Hopes* or *Fears* shall suggest, to what their unbiased'd *Judgment* doth approve ; Teaches *Them* a wrong *Use* of Power, which, when it shall hereafter be intrusted with them to *Protect*, they will employ to *Enslave* ; takes away from *Them* the Sight of their *Equality* in those respects in which *All Men* are *Equal* ; confounds the Distinctions between Good and Evil, and flatters *Them* that what is a *Fault* in Another, when not taken Notice of in *Themselves*, is not a *Fault* in *Themselves*. By this means, *They* will be *Untaught*, in the very Place of their Education, those *Right Notions* of *Themselves* and Others, which they had in a good measure learnt before they came to the UNIVERSITY. Nor will they always be so happy as to get off clear with

with this *Load* of undue Preference. The Station of a *Favourite* is *Invidious*. He stands in a very *slippery* Place. The Disfavour'd Person is *disinclin'd* to him, and will be *glad* to see him in those bad Circumstances in which his Governor shall be *Assham'd* not to animadvert upon him; and perhaps will contribute to *involve* both Him and his Governor in Difficulties out of which they will not easily extricate Themselves; and there will always be *Parties* and *Enmities* in the Society, whose *Improvements*, as well as whose *Happiness*, must depend on the *Peace* of it. A Governor, therefore, in the *Execution* of the *Statutes*, can neither Prudently, nor Justly make any Difference between Those who are stil'd *Gentlemen Commoners*, and Those who are call'd simply *Commoners*, who are not unfrequently of the *same* Family with Those of the *Superior Order*, very often of *as Good*, and sometimes of *Better*. A *Gentleman Commoner* hath a Soul to be fav'd as well as a *Servitor*, and is under the *same Obligations* to Religion and Virtue. A *Gentleman Commoner* owes a *Duty* to his Country, and hath no more Title

to be Useless to it, than any *Other Person* to whom he would shift off the *Diligence* and the *Qualifications* to serve it. Nor can a *Meaner Thought* ever enter the Heart of any Man, than that the *Only Occasion* of Study and Improvement in Arts and Sciences is *Indigence* ; and that, for Himself, he hath *Estate* enough to *Live* upon, without any Aid from *Learned Acquisitions*. Unhappy Youth ! Little does he think, how much *Wisdom* is necessary to *Propriety* of Conduct in an *Ample Fortune*.

Disparity of Family or Fortune was not regarded at *School*, nor will it be taken Notice of when Young Men shall have left the UNIVERSITY. Where the *Law* is equally *binding* to All, and for the *same Reasons*, it must be equally *observ'd* by All. *Obedience* to the *Laws* is a *Debt* that Every One owes to Society. And *Great Mens* Sons must here be taught *Loyalty* to their Prince, by *Submission* to Inferior Governors, as well as the Children of *Meaner Parents*. In the *Army* it is not uncommon for Persons of *Noble Extraction* to Serve under

a *General of Inferior Birth* : and if any Young Gentleman of the *Highest Quality* were to do *Me* the Honour to *Adorn* This Humble Society, destin'd, as it is, chiefly to the Education of Youth for the *Sacred Profession*, I should expect from him a *Compliance* with the *Local Rules*, and a *Behaviour* towards *Me* that was *Fit* to be shewn to a *Governor*. And, I hope, the Knowledge of what is due to *My Station*, would not make *Me* forget my *Duty* to *Him* in any *Other Place*.

I come now to Consider the several Advantages which the Parent suggests to arise from *Number*. And, here, I am very free to Own, I have *not* That Opinion of the great *Benefit* of *Number* to a Society, which He and Many Others Have. Barely to have *Number* is not therefore to *Flourish*. Nor do I think that *Number* doth so much Advance the *Reputation* of the Governor ; or the *Maintenance* of the Tutors ; or the *Interest* of the Society, as it is generally thought to do. For there are many *Accidents* that contribute to the Increase of *Number* in a Society, besides the

Governor's *Prudence*, or the *Conscience* of his *Duty*, or the *Strictness* of his Discipline. And a Tutor, who confines his Care to a *Few Pupils*, will certainly *Deserve*, and may therefore *Demand* a *Greater Consideration* for *Each*, than if he Distribute that Care amongst *Many* : for no Tutor, of what *Abilities*, *Industry*, or *Vigilance* soever, can possibly take *Equal Care* of *Fifteen*, as the *same* Tutor can of *Ten*. And, in all probability, Those, about whom the *Greater Care* hath been employ'd, receiving the *Greater Benefit*, will be more forward to *Interest* themselves in the *Service* of That Society, in which they have had an *Education* they can look back upon with *Pleasure*.

A *Limited Number* pleases *Me* best ; and a Limitation to a *Few*, rather than to *Many*. Where *Few* can be *Admitted*, *Many* may covet to *Enter* ; and of *Many* that are *Ambitious*, the *Best* may be chosen ; The *Behaviour* of the Whole Society may be better *Inspected* ; an *Irregular Member* with less Doubt be *Remov'd* ; and the *Loss* of him with more *Ease* be *supply'd*.
And

And a Governor, preserving the *Reputation* of his Society by the *Equality* of his Discipline, may' rather hope to be apply'd to for the *Favour* of Admitting into His *Paucity*, than contract *Obligations* to the Increaser of his *Number*.

But a *Parent*, perhaps, will say to Me again, " You take the liberty, in many
 " parts of Your Discourse, to suspect the
 " *Partiality* of *Parents* towards their *Chil-*
 " *dren*, which, I hope, they are not *All*
 " guilty of, and to exempt *Governors* of
 " Societies from the Imputation of *Par-*
 " *tiality* towards their *Scholars*, to which
 " however *They* are Liable. But were the
 " *Frailty* only on the *Father's* Side, me-
 " thinks, I might be allow'd to do what
 " I would with my *Own Son*, over whom
 " I conceive Myself to have a *Natural*
 " *Right*. Before I sent him to the UNI-
 " *VERSITY*, I remov'd him from *One*
 " *School* to *Another* at my Pleasure ; and
 " why, now I have sent him to the UNI-
 " *VERSITY*, may I not remove him from
 " *One College* to *Another* at my Pleasure ?
 " Since the *Statutes* of the *UNIVERSITY*
 " have

“ have not made the Removing him from
 “ One House to Another *Impracticable* ; nor,
 “ as yet, specified the *Reasons* on which
 “ This may be done ; I may Lawfully At-
 “ tempt his Removal ; and it may be suf-
 “ ficient, I should think, that there are
 “ such *Reasons* for it as satisfy Me. Be-
 “ sides, the *Happiness* of My Life is in-
 “ separable from *That* of some Other of
 “ his Relations, whom I would always
 “ have Easy ; and who, upon His earnest
 “ Application, may be induc’d to *Desire*
 “ That which I should be sorry not to
 “ have it in my Power to Grant. Besides,
 “ I am not willing to Disoblige My Son
 “ Himself. My *Affairs* are a little per-
 “ plex’d, and, when He comes of Age, I
 “ may have Occasion for His Help to dis-
 “ entangle them ; and I would willingly
 “ keep him well affected to Me in the mean
 “ time. Whilst, therefore, there is Another
 “ Society subsisting, who differ from You
 “ in *Opinion* ; or, at least, who are not
 “ come to Your *Resolutions*, it will behove
 “ me to consider well, Whether it will be
 “ Proper for Me to Enter my Son in Your
 “ Society or not.

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To This I answer, That I am, therefore, so Frank, and so Particular, in giving such Parent My Thoughts and Resolutions on This Subject, that He may not too rashly Enter his Son in My Society, and afterwards, repenting without Reason, give Himself and Me a great deal of Trouble which might easily have been prevented. And I also thank him for His Equal Frankness and Ingenuity, in discovering to Me so strict an Attention to what is Agreeable to his Own Humour, and Convenient to his Own Circumstances ; without either Considering, What is Reasonable in the Nature of the Thing ; or Caring, What becomes of Me, or of My Society : an Intimation, as I apprehend, that I am to look to Myself, and to It as well as I can ; and so, by God's Help, I do intend.

In the mean time, I must observe, That Natural Affection is, in the Wisest and Best Men Living, a Temptation to too Favourable a Judgment in the Cause of Those whom they so affect ; That Parents Equally affecting their Children are not
Equally

Equally Wise and Good ; That, if only *some* Parents would be dispos'd to *Partial* Interpretations of Matters relating to Education in the UNIVERSITY, This would sufficiently justify the UNIVERSITY in making a *Rule* to prevent the *ill Effects* thereof, and the *Impossibility* of discerning the different Dispositions of Men, would justify the *Universality* of That *Rule*. I must observe, on the other hand, That the Governors of Societies cannot have This *Natural Bias* upon them, whatever *Other* they may have ; That, if they have *Any Other*, it will generally be found to arise from the *Good or Ill Behaviour* of Those under their Care, to whom a *Different Conduct* will be *Equal* ; That if, however, it should happen at any time to be *Unequal*, there are the *Laws* of their Societies with which it may easily be compar'd, and by which the *Rectitude or Obliquity* of it will appear ; That, if, in the Government of their respective Societies, they shall not have acted agreeably to *These Laws*, they are accountable to their respective *Visitors* ; and Lastly, that *Partiality* in the Execution

tion of the *Statutes* is allow'd to be a *sufficient Cause of Removing*.

That the *Parent* hath a *Natural Right* over his Son, is Granted. But what is the *Right* which *Nature* gives him? Not a *Right* to Trample upon the *Laws* of the Community of which his Son is a Member; nor to Promote even the *Welfare* of his Son in a Way injurious to *Other Men*. If the *Parent* hath a *Natural Right* over his Son; The UNIVERSITY hath a *Political Right* over her Members. This Whole Affair lies in a very narrow Compass. The UNIVERSITY is ready to *Undertake* the Liberal Education of Those Young Men who are willing to accept thereof upon the *Condition* of Obedience to Her *Laws*, and not *Otherwise*. Whosoever Enters his Son a Scholar of the UNIVERSITY *stipulates* for the Performance of *This Condition*. It is a *Law* of the UNIVERSITY "That a
 "Scholar shall not remove from One So-
 "ciety to Another, but *With* the Leave
 "of his Governor, or of the Chancellor."
 Doth the *Parent*, after this, complain, that he cannot Remove his Son FROM One So-

ciety To Another *Without* their Leave ? Or that his *Natural Right* is invaded, because the UNIVERSITY hath taken Care that *Her* Discipline shall not lie at *His* Mercy ; and doth not permit *Him* to bring Regular Societies of Men into Disorder and Confusion, whenever *He* shall be so Dispos'd, or *His Son* can Dispose him to it ?

Before He sent his Son to the UNIVERSITY, He Remov'd him FROM One School, at his Pleasure, whether the Master thereof were *Willing* to Part with him or not ; and This, by virtue of his *Natural Right* : and put him To Another, not by virtue of his *Natural Right* ; but because the Master thereof was *at liberty* to Receive him, and *Inclin'd* to do so. Now he hath sent him to the UNIVERSITY, He may likewise Remove him FROM the College he was first a Member of, at his Pleasure, whether the Governor thereof *Consent* or not ; and This, by virtue of his *Natural Right* : but hath he also a *Natural Right*, as to Remove him FROM One Society, so to Enter him IN Another, whose Governor

nor may not only be *Inclin'd*, for good Reasons, to *Refuse* him; but who, indeed, is *not at liberty* to *Receive* him, except in a Way agreeable to *Those Laws*, to which, as a Member of the UNIVERSITY, he is *Himself* subject? The Parent hath *No such Right*.

The Constitution of *Schools* dispers'd throughout the Kingdom, at great Distances from, and having no Relation to each other, and all of them subject, in the main, to the *Master's Will*, is different from That of *Colleges* composing an UNIVERSITY: where Each *College* is a distinct *Corporation* of it self, subject not to the *Will* of the *Governor*, but to the *Laws* of the *College*; and, at the same time, a Member of *Another Corporation* call'd the UNIVERSITY, subject to the *Laws* of the UNIVERSITY. And, I am of Opinion, that, if there were *Twenty five* GRAMMAR *Schools* situated, within any Town of *England*, as near to One another as are the COLLEGES in OXFORD, whose respective *Scholars* might have frequent Opportunities to compare their *Liberties* and their *Restraints*, there

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would

would soon be found a *Necessity* of the *same Rule*, or a *Prospect* of very *Mean Education*. And, I believe, there are Many *Parents* as *Wise* as *Those* who *differ* from them, who are glad of the *Incapacity* they are under by this *Law*, of gratifying the *Humour* of their *Children*; since, hereby, they may get rid of the *Importunity*, which they cannot *Resist*, to do *That* which they do not *Approve*.

I have been credibly inform'd by Persons of great Learning and Worth, that, in *Those UNIVERSITIES* of *Scotland*, wherein there are More *Colleges* than One, it was never known, in *Their Time*, that a Scholar was allow'd to *Remove* from One College to *Another*: And I think the Gentlemen of *That Country* have no Reason to be Asham'd of their Education.

However, it is confess'd, *The UNIVERSITY* of *OXFORD* hath not made it *Impracticable* for the Members of *Her Body* to *Remove* from One House of Learning to Another; because *She* hath suppos'd there may be, sometimes, good Reasons for
it

it. But that Her Peace and Discipline may not be *precarious*, She hath wisely *Provided*, that not Young *Scholars* Themselves, nor yet Their *Parents*, shall be *Judges*, Whether the Reasons offer'd for *Removing* are Good or no : but, First, Their respective *Governors*, who, *Approving* the Reasons given, may *Grant* the desir'd *Instrument* of Leave ; or *Disapproving* them, may *Refuse* it : And, Secondly, the *Chancellor* of the the UNIVERSITY for the time being, who, *Approving* the Refusal, may *Confirm* it ; or *Disapproving* it, may *Reverse* it : The Respective *Governors* ; lest their Societies should *suffer* by *Escapes* from Discipline : the *Chancellor* of the UNIVERSITY ; lest so Indulgent a Mother should be *Accus'd* of want of *Tenderness* at least, if not of *Justice* to her Children.

The *Provision* which the UNIVERSITY hath made for This is *The Statute* I am Defending. It is of great Importance to the Education of Youth, and therefore I beg Leave once more to repeat what I think to be the *Precise Meaning* of it. It is This.

That

That a Scholar, desiring to Remove from One House of Learning to Another, must apply to his Governor for an Instrument of Leave to do so ; That his Governor, Approving the Motive to this Desire, and Objecting nothing to the Scholar's Past Behaviour, cannot Refuse him Leave ; Disapproving the Motive, or Excepting to the Behaviour, may Refuse him Leave : That the Scholar aggriev'd by This Refusal, may apply to the Chancellor for Redress, who Approving the Motive which the Governor had Disapprov'd, the Behaviour being Good ; or Liking the Behaviour which the Governor had Dislik'd, the Motive being Good, may and ought to Give him That Leave which the Governor had Deny'd.

If it shall be Objected to Me, that I have not fairly Quoted the *Vice-Chancellor's Act* of Restoring the Scholar to *White-Hall* in 1548 ; for that, when he had " admonish'd the Rector of *St. Mary College* to dis-

“ dismiss the said Scholar, ” it is added, in the *Register* of *This Act*, that He likewise “ ⁽¹⁾ enjoin’d the *Tutor* not to steal away the said Scholar from *White-Hall* “ aforesaid, without a Letter sent by the *Father* to the *Vice-Chancellor* : ” an Argument that *some regard* was then had by the UNIVERSITY to what a *Father* should desire on such an Occasion : I answer,

That *some regard* will still be had by the UNIVERSITY to what a *Father* shall desire on such an Occasion : even so great a *Regard*, that, if the Scholar hath *behav’d* himself *well*, and the *Father* shall, in his Letter, assign such *Cause* for the Scholar’s Removing as the *Vice-Chancellor* shall approve, he will certainly give him *Leave* to Remove ; but not so great a *Regard* as to give his Son *Leave* to Remove, barely upon the *Father*’s simple *Request*, without any *Cause* alledg’d, any more than without the Scholar’s having *behav’d* himself *well* ; for that would be

(1) Et deinde injunxit Tutori dicti Wyffe quod non Surriperet eundem Wyffe ab Aulâ Albâ prædictâ sine Literisâ Patre dicti Wyffe ad Vice-cancellarium antedictum missis.

to pay a greater *Regard* to the *Father* of the Scholar, whom the *Vice-Chancellor* may be *Willing* to *Oblige*, than to the *Statute* of the UNIVERSITY which He hath *Sworn* to *Observe*. As far as the *Father's* Request shall be *reasonable*, and shall consist with the *Peace* and *Discipline*, with the *Honour* and *Interest* of the UNIVERSITY, so far He will *Regard* it. As far as it shall tend to *Idleness*, and *Irregularity* in the *Scholar*; and to defeat the *Care* and *Industry* of *Tutors*, so far he will *Disregard* it. And, as I apprehend, the *Vice-Chancellor's* *Injunction* to the *Tutor*, that he would not *steal away* the *Scholar* from *White-Hall*, without the *Father's* having signified to the *Vice-Chancellor*, that he desires his *Son* may have *Leave* to *Remove* for such *Reasons*, if He Approves of them, is declarative only, that the *Removing* a *Scholar* from One House to Another, without the said *Leave* desir'd and obtain'd, is *stealing him*; is *robbing* his Own *Principal* of him. And, as of That which is *Stolen* there ought always to be a *Restitution*; so, in the present Case, when *Wyffe* was *Stolen* from
White-

White-Hall, it was no sooner found out that he was *Stolen*, than he was *Restor'd*.

But Lastly, What if a *Parent* should say, " I am deceiv'd in the *Tutor* recommended to Me. My Son is totally Neglected. He hath not a *Lecture* read to him above once a Month, or Two Months, or a Quarter of a Year; and it being then read without any *Method* or *Design*, is of Little or No Advantage to him. I am willing to be *Easy*, and to give no *Offence*, having liv'd long enough in the World to know, that *Ill Will* in the most *Insignificant Person* upon Earth may work a great deal of *Mischief* to a *Wiser* and a *Better Man*; and should, therefore, be glad to be at liberty to *Remove* my Son to a Society where he may be better taken Care of, without giving *Any Reason* for it, or making *Any Noise*.

This I am inclin'd to believe, is a very rare Case indeed. And, I hope, is put by the *Parent*, as a thing Possible only, and not yet experienc'd by Any, nor ever

likely to happen. If ever it should happen, there will be a Necessity of Removing his Son. And, I am of Opinion, the Governor who *Suspects*, or is *Appriz'd* there is so *Just* a Cause, will not be so Imprudent as to Oppose it; and then That will come to pass which the *Parent* desires. His Son will have *Another* Tutor, and He will have made no *Noise*. But, if a Reason be *insisted* upon, He cannot be furnish'd with a *better*; and will have less *Scruple* to give it, when it is, in a manner, *extorted* from him. And the Governor, (if he understand either his *Interest*, or his *Duty*) will thank him for such a *Discovery*; and so will the UNIVERSITY for such a *Procedure*.

THESE are My Thoughts of this Matter; and I humbly hope, that, either by an *Authentick Declaration* of the Intention of *This Statute*, attended with such a *Sanction* as shall effectually prevent its being Evaded for the future; or, at least, by *Private Engagements* of *Parents* intrusting Me with the Education of their *Children*, I shall have some better Security, than

than I seem hitherto to have had, of Doing my Duty with *Benefit* to Them, and *Comfort* to Myself: Otherwise, I shall not be so *Imprudent* as to attempt to Educate *Another Scholar*, nor so *Vain* as to think the utmost Application I can Use will succeed. Tell not Me, “ That ’tis “ a Wicked Age ; ” I know it. “ That “ the Youth of the Kingdom, as they “ become more *Corrupt*, grow less *Traffa-* “ *ble* ; ” I know it. “ That the less *En-* “ *couragement* there is given to Virtue and “ Industry, the more Men *Naturally fall* “ into Idleness and Pleasure ; ” I know all This, and Ten times more. “ That, “ therefore, in This, as in Other Cases, I “ ought to *Content* Myself, since I cannot “ do *what I would*, with doing *what I can*. ”

No. I won’t. I can be *Contented* to earn my Bread as hardly as any Man Living. I can be *Contented* to take Fifty times more Pains than, from my *Experience*, or my *Prospect*, I have any reason to believe, I shall be either *Paid* or *Thank’d* for. But I neither can, nor will be *Contented* to take *All* this Pains to no *Other Purpose*, than to be *Conscious* to Myself,

and to give every Skilful Person an Opportunity to *Observe*, that the *Work* which is gone out of my hands is such as I may be *Asham'd* of. I will therefore Produce Something that is *Tolerable*, or I will do *Nothing* in *This Way*. If I cannot send out into the World a Man intended for *Holy Orders* with *Competent Learning*; *Reasonable Skill* in his Profession; *Ability* to make his *Own Sermons*; with *habitual Sobriety* and *Industry*; with *Courage* and *Resolution* to maintain all *Just Points*; and with *Modesty* and *Temper* to do it in a *Way* that Ought not to *Offend*: or can not have good Grounds to *Presume* thus much; I will not send *Any*. And, that This may be effected in a good Degree, I must have my *Whole Society* to a Man *Obedient* to the Rules of it. I must *Consent* to their *Admission*; have the *Appointment* of their *Tutors*; *Dispose* of their *Time*; See the *Evidence* of their *Industry*; *Direct* the *Choice* of their *Company*. A Society of Young Men residing in the UNIVERSITY for Education is better *Dispers'd*, than kept together upon any *Other* foot than
This;

This ; nor, upon any *Other* than *This*, will I keep *This* Society together.

It is time for Me to *Retire*. I am now *Fifty Years* of Age. The Last *Twenty five* I have spent in the *Education* of *Youth*. For Every Day of This Best Part of my Life, I have done *Ten Shillings* worth of Work for *Twopence*. And the Establishing a Discipline in my Own Society, such a One, I hope, as would have effectually supply'd the Defects of the Present Rule ; or, at least, have been less Liable to be Defeated, (the only Recompence I have desir'd,) hath been industriously Oppos'd ; and Oppos'd, for any thing that *Appears*, without either Reason of Opposition, or *Advantage* to the Opposers.

The *Station* I am in, was not *Coveted* by me, nor have I reason to be *Fond* of it. I was sent for, from a very Peaceful Retirement by my ^{now} *Deceas'd* Friends, to Do what I have been attempting. They might have too good an Opinion of my *Abilities* for the *Task* they de-

desir'd to Impose ; but I have so far answer'd Their *Confidence* in Me, that I have in good earnest *Attempted* it.

For the *Fifteen Years* I have had the Honour to *Preside* in This Society, I have seem'd to Myself to have been walking thro' a Large Field of *Briars* and *Thorns*, in hopes of arriving at a *Beautiful Country* beyond it ; of which, at my first setting out, I thought I had a very *Near Prospect*. But, Good God ! with what *weary Steps*, with what *hard Struggle*, with what *extreme Hazard* of Losing every Rag of Cloaths off my Back, have I toil'd and sweat to get thro' this *Horrid Brake* ! The Thicket *Impenetrable* ! the Path *Untrod* ! I have been Tiez'd, Perplex'd, Prick'd, Scratch'd, Torn, Wounded, Disfigur'd. No sooner have I been able to *Disengage* Myself on One side, than I have been *Intangled* on the Other. In the midst of this Perplexity and Distress, nothing kept up my Spirits more, than an Earnest *Desire* of doing the Good that was before Me ; a thorough *Persuasion* of the *Successfulness* of Perseverance ; and an utter *Contempt* of the
Un-

Unreasonable Opposition I met with. For, I consider'd, that It arose only from *Briars* and *Thorns*, which, however they might be permitted, for a while, to Triumph in retaining a Little of my *Fleece*, would never be able effectually to obstruct my Passage to That *Fine Pasture* and Those *Delicious Streams* I panted after.

F I N I S.



EDUCATION

Considerable Opposition I met with. For
I considered, that it arose only from Errors
and Errors, which, however they might be
permanently, for which I might in re-
turning a Bill, I might never
be able effectually to pass
to that time, I have not been
able to pass it.



ALWAYS

